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CHURCHES AND RELATED INSTITUTIONS

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CHURCHES RELATED

By

Dr. Donald P. Flick
Dr. Thomas R. Hamilton

Donald P. Flick
Thomas R. Hamilton

Published under the supervision
of
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GIFT, EVANGELICAL AND REFORMED HISTORICAL SOCIETY, SOUTHERN CHAPTER

PREFACE AND INTRODUCTION

It has been forty years since the Southern Chapter of the Evangelical and Reformed Historical society commissioned a history of the Southern Synod to be compiled by the Rev. Dr. Banks J. Peeler. This publication was completed and made available in 1968. Since the publication of this history, the Southern Synod has become part of the Southern Conference of the United Church of Christ. The Historical Society felt it was important to record the history of the churches that composed that judicatory from the time of the earlier publication to the present, and to preserve for future generations the activities and ministries of this important period.

The Evangelical and Reformed Churches of the former Southern Synod primarily were included in what is now the Western North Carolina Association of the Southern Conference of the United Church of Church. The few exceptions were five churches located in Florida, one in Raleigh, North Carolina, and two in Burlington, North Carolina. The Society challenged the Rev. Dr. Donald P. Flick and the Rev. Dr. Thomas R. Hamilton to undertake the compilation and authorship of this forty-year history (1965-2005) of the churches, ministers, and special ministries in the general geographical area of the former Southern Synod. The decision was made to include all the former Evangelical and Reformed Churches of the Synod with the exception of those churches in Florida, and to include the former Congregational Christian Churches which are now part of the Western North Carolina Association of the Southern Conference. This approach meant compiling information on approximately one-hundred twenty churches, over four hundred ministers, three benevolent institutions, two educational institutions, and three special ministry projects.

It was determined from the beginning that this work would not be a follow-up or continuation of the earlier ***A Story of the Southern Synod,*** but would be a stand-alone publication that churches and individuals would wish to own and share with their friends. The publication would include a brief history of the churches and institutions from the time they were established, with emphasis on their ministry of the last forty years. Colored photographs would be used which in themselves would provide an interesting historical document. A brief biographical sketch of the ministers who were contacted and who submitted material would be included in the publication. This meant contacting ministers who had served any of their ministry in churches or other ministries in the area of what is now the Western North Carolina Association. It was known that not all of the churches whose histories were to be included in the publication were still affiliated with the United Church of Christ, but if they were part of the communion during this time frame and shared in the historical journey, every attempt would be made to include them.

The approach for gathering the material for this publication was to send survey forms to all of the entities to be included, such as the churches, ministers, and institutions, asking them for pertinent information. In the case of the churches, one of the requests was for them to list three of the most significant ministries of their congregation in the past forty years. A second shorter version of the survey form was mailed to those congregations not submitting any information after the result of the first mailing. Along with the second form was a letter stating that if there was no response from the church, those responsible for the publication would print a photograph of the church and what basic information was publicly available. While the response was not overwhelming, a great deal of material was submitted and for the most part is included in this publication. A draft copy of the material proposed to be used in the publication for each of the churches was mailed for their review and comment. Likewise, requests were made of all known clergy who hold, or have held, ministerial standing in the Association. Many clergy responded, for which the Committee is grateful.

Portions of the early history of each of the Evangelical and Reformed congregations were gleaned from ***A Story of the Southern Synod*** compiled by Dr. Peeler. Much of the material on the ministers was drawn from the yearly publications of the

United Church of Christ Yearbook. Material from the archives at Catawba College and Elon University was used extensively in researching information related to local congregations, particularly the former Congregational Christian Churches. One discovery made by the research team was that local congregations have not kept as accurate records in the last forty years as in those days when churches were required by the Synod to keep a running history of the work of the congregation, even such information as when members participated in the sacrament of Holy Communion.

The Editorial and Consulting Committee played an important role in this publication by helping to determine its content, working with churches to obtain correct historical information, helping to edit the final draft copy, and contacting potential financial supporters. Both the committee and the compiling authors realize that mistakes and omissions will be discovered in this publication, and they apologize for these. It would be helpful if persons who discover errors or omissions would notify the Historical Society so that corrections can be made in the archives. Many of the photographs of the churches that have been used were taken by Mr. Jack Leonard of Lexington, North Carolina, in 1999-2000 and donated for the project. Updated pictures, where they were needed, were provided by Dr. Henry Lister of Chapel Hill, North Carolina. The pictures have helped make this a more interesting project, and sincere thanks is extended to both of these individuals for their interest in and contribution to this publication.

The expense of putting together a document of this type is significant, both in hours spent and in finances necessary for publication. The compiling authors deserve the appreciation of all who make use of this book. There were also special contributors without whose generosity the publishing of this history would not have been possible.

It is the hope of all who participated in the process of putting this publication together that those who make use of it will share a deep appreciation for those who sacrificed and labored to bring churches into being and to keep them relevant in times that were often very difficult. Those who trace the historic journey of the ministries of the former Southern Synod of the Evangelical and Reformed Church through this publication will sense the struggle of a denomination coming of age and growing in its ability to witness in changing times. *Churches Related* is presented with the hope and prayer that those who read its contents and view the related pictures will understand more clearly the importance of the covenantal relationship between churches, institutions, and special ministries, and among all Christians who strive to discover the meaning of Christ in their lives as they engage in ministry and strive to make a positive difference in the world. Thanks be to God for the challenge, effort, and talent that has made this publication possible. May it be a helpful guide for many on their faith journeys.

Editorial and Consulting Committee
Lawrence R. Bolick
Harold W. Holste
Banks D. Shepherd
Eulene F. Shepherd
Jacquelyn Sims

DEDICATION

This publication is dedicated to the Glory of God and to the faithful servants who have given of themselves in ministry to make the Christian message relevant at every time and in every place. May this publication help spread the good news of the United Church of Christ and the positive difference it has made and continues to make in a world where the Gospel of love needs to be heard and felt in creative and meaningful ways.

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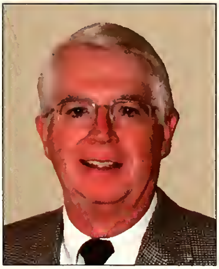
Editorial and Consulting Committee



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Anonymous gift in memory of Rev. Frank W. Snider

To all who made any financial contribution, so that this work could be published.
To Mr. Jack A. Leonard, Sr. for taking most of the church pictures used in the book.
JACK A. LEONARD, SR.
May 28, 1926-January 1, 2005

Jack Leonard took many of the pictures used in this book. Rev. Banks Shepherd had mentioned his wish to have pictures of all the UCC churches. Jack's wife Frances said, "He took the ball from there."

Jack and his wife Frances Coates Leonard, and later his friend A. J. "Butch" Bouchard, all members of First Reformed United Church of Christ in Lexington, North Carolina, traveled to every one of the known churches in Western North Carolina Association, taking a picture of each and noting its address. It was not always easy to find the churches, so they would inquire at a local funeral home regarding the location. This was a voluntary "labor of love". Jack presented the album of church pictures to the Association in 1999.

To the Board of Directors of Southern Conference of the United Church Christ for their financial contribution and permission to use without limitation the book *The Story of Southern Synod 1968*, edited by Rev. Banks J. Peeler, D.D.

To the editorial board and authors for their untiring effort in making sure a portion of the story of the church and related ministries of the United Church of Christ in the geographical area of the former Southern Synod be preserved for future generations.

Churches Related

A Forty-Year History of Churches and Institutions Related to Each Other by Location in the Geographical Area of the Former Southern Synod of the Evangelical and Reformed Church

1965-2005

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STATE OF THE CHURCH

Nations, educational institutions, businesses, social organizations, and other groups periodically take time to evaluate the state of affairs in their particular circles. It seems proper to open this brief glimpse into history by considering the *State of the Church.* This book takes a brush stroke sweep of a portion of the history of the United Church of Christ from 1965 to 2005 with little attempt to analyze the accomplishments or disappointments of that period. The histories of the churches and institutions reveal for themselves the progress and ministry of committed Christians as they witnessed in a complex world.

This history deals primarily with those churches, special ministries, and institutions that are related within the geographical area of the former Southern Synod of the Evangelical and Reformed Church. Although the former E. and R. Synod had five churches in Florida, this history does not include them. Nearly all of the E. and R. churches that were interrelated through the Southern Synod are now part of the denominational judicatory known as the Western North Carolina Association of the Southern Conference of the United Church of Christ. There are two congregations in Burlington, North Carolina, and one congregation in Raleigh, however, that are within the bounds of the Eastern North Carolina Association, but because of their historical ties, they are included in this history. This book also includes a brief history of the former Congregational Christian Churches that are now part of the Western North Carolina Association, as well as the institutions that are related historically to that branch of the United Church of Christ in North Carolina.

The Southern Conference of the United Church of Christ became a functioning organization in September of 1965 and covered the geographical area of North Carolina and Eastern Virginia. The Conference was made up of seventy Evangelical and Reformed Congregations, 158 Congregational Christian Churches from the Convention of the South, and 180 churches from the Southern Convention of the Congregational Christian Churches, for a total of 408 congregations. Many of the churches were small rural congregations, but they formed an impressive group of diverse people committed to creating a denominational entity which would be a witness to how persons bound by Christian love are to work and live together. The Conference was divided into three administrative areas, which in 1967 became three Associations with staff persons who were responsible for the work and ministry of the Associations, but were employees of and directly responsible to the Conference.

There were about 135 churches in western North Carolina that formed a covenantal relationship and brought into being the Western North Carolina Association in the fall of 1967. Of the churches that formed this new judicatory, there was almost an equal number of former Evangelical and Reformed Churches and Congregational Christian Churches. Two of the churches that made up this Association were former Congregational Christian Churches located in southern Virginia near the North Carolina border.

Over the forty years that the Western North Carolina Association has been organized, some churches have closed, some have chosen to discontinue their relationship with the United Church of Christ, and new churches have been established. The following are the congregations that have closed since 1965, and an interesting observation is that most of them are former E and R churches:

Daniels, Lincolnton, NC
  Closed around 1970
Edgewood UCC, Burlington, NC
  Closed around 1981
First UCC, Ramseur, NC
  Closed around 2000
Grace UCC (Grace-Daniels Charge), Newton, NC
  Closed around 1970
St. Matthew's, Charlotte, NC
  Closed around 1981
St. Thomas, Winston-Salem, NC
  Closed around 1989

There have been a number of new church starts or churches that have become members of the Southern Conference from 1965 to 2005:

High Country UCC, 8233 Highway #421 North, Vilas, NC 28692
Circle of Mercy UCC, 358 Brevard Road, Asheville, NC 28860
Pilgrim Congregational UCC, 6151 Sharon Road, Charlotte, NC 28210
Fellowship UCC, Meeting at Oak Ridge Military Chapel, Oak Ridge, NC
Community Christian Fellowship UCC, 1507 Cone Blvd, Greensboro, NC 27405
Congregation of the Chapel, UCC, 600 White's Mill Road, Statesville, NC 28677
Christ Community UCC, 5114 Rogers Road, Monroe, NC 28110
Tabernacle UCC, 4245 Courtney-Huntersville Road., Yadkinville, NC 27055

Those churches that have discontinued their membership in the United Church of Christ and the Western North Carolina Association have done so for a variety of reasons, but because they are historically related to the United Church of Christ, they are included in this history book. The denominational yearbook indicates that the following churches discontinued their relationship some time between 1965 and 2005. An interesting observation is that at some point in the historical journeys of nearly all of these churches, the denomination, as well as the judicatory in which they were located, gave financial support and provided leadership toward the establishment of the congregation and often to some phase of their ongoing ministry.

Churches that are not listed in the 2006 Denominational Yearbook as holding standing in the United Church of Christ

Asheboro... Spoon's Chapel, 1838 Spoon's Chapel Road, Asheboro, NC
Burlington... St. Mark's Reformed UCC, Burlington (Elon), NC
Catawba... Smyrna, 6770 Sherrills Ford Road, Catawba, NC
Denton... Pleasant Union, 2635 Pleasant Union Road, Denton, NC
Ether... Ether UCC, Ether, NC
Faith... Shiloh, 100 South Main Street, Faith, NC
Gibsonville... Brightwood E and R, Gibsonville, NC
Greensboro... Palm Street, 1921 Palm Street, Greensboro, NC
Pleasant Ridge... 2049 Pleasant Ridge Road, Greensboro, NC
High Point... First Christian, 1718 Chestnut Street, High Point, NC
Landis... First, 210 North Central Avenue, Landis, NC
Mt. Pleasant... St. James, Walnut Street, Mt. Pleasant, NC
Newton... St. Paul's, 3562 Startown Road, Newton, NC
Reidsville... First, 605 Montgomery Street, Reidsville, NC
Ruffin... Happy Home, Ruffin, NC
Salisbury... St. Luke's, 1775 St. Luke's Church Road, Salisbury, NC
Seagrove... United Church of Christ, 242 South Main Street, Seagrove, NC
Sedalia... Bethany, Highway 70 East, Sedalia, NC
Winston-Salem... Bethlehem, 8115 Old Lexington Rd, Winston-Salem, NC
Rocky Ford, VA... Cana Church, Rocky Ford, VA.

One of the more promising signs of the state of the church and witness for the gospel within the geographical area of the Western North Carolina Association is the new ministries that have taken root over these forty years of history.

United Church Retirement Homes, Inc., with corporate headquarters in Newton, NC, now United Church Homes and Services, was established by the church. A retirement community was opened in Newton, NC, in 1971, and a second full-service retirement community was opened in Western North Carolina Association in Thomasville, NC, in 1989. United Church Homes and Services became involved in the senior housing market in 1998 by building the first of five HUD housing projects. This development is a wonderful witness to what churches can do when they are in covenant.

Black Lake Retreat Center, Asheboro, NC, was established on a 260-acre site near the North Carolina Zoo in 1995 and expanded by building a beautiful lodge which opened for service in 2007.

During this same period, many local congregations added to their facilities to modernize them and accommodate more persons, and many churches made their facilities accessible to the disabled.

Out of the more than one hundred churches featured in this book, at least twenty came out of the former Convention of the South judicatory of the Congregational Christian Churches and are predominantly black congregations. One of the great achievements of the Association during its short history is the bringing together of persons in a community of faith that is truly diverse, where bonds of love have united and brought a new understanding of the joy and wonder of the Christian community.

The history of the churches, institutions, and special ministries shared in this book reveals the significant contribution persons have made in helping to shape communities and individual lives in meaningful ways. Spiritual needs have been met, valuable social environments have been provided, physical and mental needs have been addressed, and social injustices have been corrected. People have sacrificed and taken risks to make the gospel relevant for their time. As the future is faced with all of its challenges, a new generation of Christians must do the same.

Those persons and churches who have worked through the establishment of the United Church of Christ, and more specifically the Western North Carolina Association, have brought into being and continue to celebrate a meaningful segment of the Christian community. The United Church of Christ is different from most of the many denominational representations of the church. It continues to be an experiment in what the church is called to be, where people are called to think and act in ways that will unify and motivate others in the name of the risen Christ. The United Church of Christ in the beginning of the twenty-first century has called people to rally around a "Still Speaking God" and to open hearts and doors to persons no matter who they are or where they are on their faith journeys. The United Church of Christ challenges us to think and act in new ways, for a new time in history. Members are encouraged to relate to each other and to the institutions of which they are a part in ways that will join all persons together in justice and peace. Although there may be issues that are disturbing about the United Church of Christ, and although some people question where it is going, few can question its mission when looking at the wonderful things it has done and is doing. To study the history of those who have established the churches, institutions, and ministries presented herein and to think seriously about their accomplishments is to love the segment of the church they have helped create. One person put it this way in describing their love for the United Church of Christ:

How do I love the United Church of Christ?
(UCC worship bulletin cover)
As Elizabeth Barrett Browning said long ago, "let me count the ways":

- You are not only a united, but also a uniting church.
- You welcome me, and all newcomers, into fellowship without any preconditions.
- You not only accept me just as I am, you affirm who I am, no matter what society says.
- You let me think for myself, and speak for myself, because you impose no tests of belief.
- You share the Good News without hesitation, but also without compulsion.
- You welcome me, and everyone else who believes in Jesus, to the Lord's table.
- You encourage me, and every member, to participate in the business of our congregation.
- You bind me gently in covenantal relationships with my congregation, Association, and Conference.
- You honor both the ministry of the laity and the calling of the clergy.
- You open the church doors to all the hurts and joys of the surrounding neighborhood.
- You join with other communities of faith in witness and service to the community and nation.
- You initiate and maintain partnerships with Christian churches around the world.
- Your compassion for those who suffer is only exceeded by your passion for justice and peace.

- You will never wither or weaken because you are always attentive to the stillspeaking God.

The State of the Church is...challenging, disturbing, encouraging, changing, and it is as always in the hands of God and the next generation. May members learn from the past and move forward with risk-taking courage!

CHURCHES CLOSED SINCE 1965

St. Matthew's UCC
Charlotte, North Carolina
Organized: 1949
Closed: 1981
Last Minister: C. L. Stumb

Edgewood UCC
Burlington, North Carolina
Organized: 1959
Closed: 1977
Last Minister: W. P. Smith

First UCC
Ramseur, North Carolina
Organized: 1965
Closed: 2000
Last Minister: T. W. Madren

St. Thomas UCC
Winston-Salem, North Carolina
Organized: 1949
Closed: 1981
Last Minister: J. T. Fatzinger

Daniel's UCC
Lincolnton, North Carolina
Organized: 1760
Closed: 1970
Last Minister: D. S. Selby, Supply
This was the Reformed side of a
union church.

Grace UCC
Route #1, Newton, North Carolina
Organized: 1760
Closed: 1970
Last Minister: D. S. Selby, Supply
This was the Reformed side of a
union church.

CHAPTER I

From Southern Synod to Southern Conference

The United Church of Christ came into being in 1957 through a merger of the Evangelical and Reformed Church and the Congregational Christian Churches, but the formal constitution of this new denomination was not completed and formally adopted until July 4, 1961, at the General Synod in Philadelphia, Pennsylvania. It was only after the adoption of the Constitution of the United Church of Christ that the proposed judicatories of the denomination, such as the Southern Synod, began to think seriously about their new organizational structure.

The Constitution of the United Church of Christ called for conferences to be organized across the church, which were to follow state lines as much as possible. These conferences were to bring together in a cohesive organization churches from very different denominational backgrounds. Because of the polity and governance of the Evangelical and Reformed Church, all of the local Evangelical and Reformed congregations came into the Conference judicatories as a total group. The local congregations of the Congregational Christian Churches had to vote individually to become part of this new denomination because of the autonomy of the local church in their system. The Evangelical and Reformed Church operated under a "modified Presbyterian" form of government. In this form of church government, decisions were made at the General Synod or individual Synod level and the property owned by the congregation reverted to the Synod if the congregation were to cease to exist as an Evangelical and Reformed Church. The Congregational Christian Churches was a group of churches that covenanted to work together and formed a denominational structure for the purpose of developing and carrying out programs. The churches that made up the Congregational Christian Churches were proud of their local church autonomy. This difference in denominational church structure made it difficult at the time of the merger to determine how many churches would actually be part of this new denomination. It was hoped, both at the national level and at the state and conference level, that most of the Congregational Christian Churches would vote to join the new denomination, and they were encouraged to do so. In reality, most of the Congregational Christian Churches did decide to become part of the United Church of Christ, although there was a group of churches which did not join the United Church of Christ and became known as the Continuing Congregational Christian Fellowship.

Don Flick interviewing Mel Palmer regarding the formation of the Southern Conference. Mel played an important role in this procedure and then was elected the first president of the Conference.

An important part of the agreement leading up to the formation of the United Church of Christ was that all congregations belonging to this new denomination would be autonomous entities. They would be joined in covenant rather than in a hierarchical system. Evangelical and Reformed Churches had a difficult time adjusting to this new form of operation, and in some way, it has served to weaken the work of the new denomination because churches who meet the requirements of their constitution can vote in or out of the denomination at any given time according to the desires and climate of the particular congregation at that moment. When issues arise within the denomination or within a given church, the membership of the local church can make decisions about relationships and about property. The denomination or Conference staff, as well as officers of the responsible judicatory, can help with the decision-making process by reminding them of their historical background, their agreed-upon covenantal relationship when they became part of the United Church of Christ, and can reason with them about their decision, but cannot dictate what they should or should not do.

In some areas of the country, moving from being a Synod of the Evangelical and Reformed Church to being part of a Conference of the United Church of Christ was relatively easy. An example is western Pennsylvania, where Pittsburgh Synod became Penn West Conference. The geographical area of the Synod became the geographical area of the Conference, and there were few Congregational Christian Churches to be integrated into the new organization making the formation of the new organization relatively simple. In the southern region, this process was far more complicated. Under the denominational plan of merger, the Southern Conference was to include North Carolina and Eastern Virginia. In this geographical configuration, there were not two church bodies to be merged, but three: the Southern Synod of the Evangelical and Reformed Church, the Southern Convention of the Congregational Christian Churches, and the Convention of the South. (The Convention of the South was all of the African American Congregational Christian Churches in the southeast.) Moving from Southern Synod into the Southern Conference meant molding together not only churches with differing polity and governing systems, but also people with differing cultural as well as racial experiences. Complicating the situation was that, at the very time conversations were going on regarding the formation of the Southern Conference, the area was dealing with the Civil Rights Movement of the 1960s. Effort was underway to desegregate the public schools as well as all public places, so it was a challenging time to be talking about forming a new United Church of Christ Conference that would bring together three groups with differing backgrounds.

The leaders of the three church bodies, both clergy and lay, were courageous individuals who in the midst of prejudice, division, and doubt, slowly but surely brought the Southern Conference into being. One of the first steps toward forming the new conference was to encourage each of the existing judicatories to function as a conference with the staff persons serving as collegiate staff. This would help form a single judicatory that would be known as the Southern Conference and would include all of North Carolina and Eastern Virginia. In order to assist the staff with transitioning into a new organization, a Steering Committee was appointed.

Rev. Banks J. Peeler

Rev. J. Taylor Stanley

Rev. Clyde L. Fields

The Rev. Dr. Banks J. Peeler became president of the Southern Synod of the Evangelical and Reformed Church in 1963. The Rev. J. Taylor Stanley became superintendent of the Convention of the South in 1950. The Convention of the South was composed of the African-American Congregational Christian Churches across the southeastern United States. There were about forty of these churches eligible to become part of the Southern Conference. The Rev. Dr. Clyde L. Fields became superintendent of the Southern Convention of the Congregational Christian Churches in 1960. These gentlemen made up the "Collegiate Staff" of the proposed Southern Conference and functioned as such from 1964 until January of 1966. They were dedicated to the merger and to bringing into being a meaningful and well-functioning Southern Conference. When the Southern Conference was officially organized on September 30, 1965, they were recognized for their dedication and vision in helping to form a "unique testimony to the unity which Christ brings."

The Steering Committee was chaired by the Rev. Richard A. Cheek, who at that time was pastor of Heidelberg Evangelical and Reformed Church, Thomasville, NC, and Vice President of Southern Synod. Members of the committee were:

Dr. Banks J. Peeler, Salisbury, NC
Mr. Henry Kennedy, Jr., Thomasville, NC
Rev. J. L. Levens, Winston-Salem, NC
Dr. Clyde Fields, Elon College, NC
Rev. Joe A. French, Henderson, NC
Rev. Max B. Vestal, Sanford, NC
Rev. J. Taylor Stanley, Greensboro, NC
Rev. Melvin Palmer, Greensboro, NC

Rev. F. A. Hargett, Greensboro, NC
Rev. W. E. Wisseman, Greensboro, NC
Rev. Zanda Jenkins, Newport News, VA
Rev. George Gay, Jr. Wilmington, NC
Rev. Richard A. Cheek, Thomasville, NC

This Steering Committee worked long and hard. They appointed a number of sub-committees: (1) Legal Affairs (2) Administration (3) Constitution and By-Laws and (4) Institutions and Agencies. By November of 1963 they were ready to bring together a representative planning committee to facilitate a gathering of the various judicatories. They had a number of recommendations which they felt should be discussed by a larger representative body. April 28-30, 1964, was set as the time for selected representatives of the three church bodies to meet and plan for how the respective judicatories would effectively discuss and vote on implementing recommendations. The proposal was for this larger planning group to come together in Greensboro, NC. The representatives from the three bodies would meet together at Peace United Church of Christ to receive the report of the Steering Committee and would then meet separately in three different churches. Convention of the South met at St. Stephen United Church of Christ, Southern Synod met at Peace United Church of Christ, and Southern Convention met at Congregational Christian Church. Out of this in-depth, three-day planning experience came the decision to work toward consummating the Southern Conference by January 1, 1965.

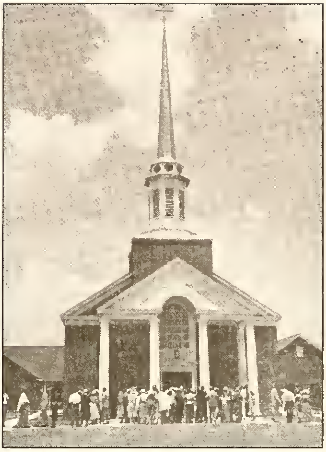
A tentative constitution and by-laws were agreed upon at the planning session, and three administrative areas were designated. These administrative areas were Eastern Virginia, Eastern North Carolina, and Western North Carolina. It was the plan that these administrative areas would become Associations within the soon-to-be Southern Conference. A nominating committee was appointed to begin the search for the purpose of presenting a slate of officers for the new Conference as well as staff persons. The chairperson of the Nominating Committee was Rev. Melvin Palmer, who at that time was pastor of Peace Evangelical and Reformed Church in Greensboro, NC.

An official meeting to vote on the recommendations of the Steering Committee for forming the new conference and receiving the report of the Nominating Committee was set for November 17-18, 1964, and was again to be held in Greensboro with a similar format to the April meeting. The persons representing the local churches came together for this meeting with great enthusiasm, and much was accomplished, but due to a legality, establishing the Southern Conference had to be delayed, even though the officers and staff were elected.

The September 30th meeting was called to order by Dr. William T. Scott, Chairman of the Interim Board of the Southern Conference of the United Church of Christ. He opened the meeting with the following statement, which characterizes the significance of the gathering:

The April 1964 meetings of the respective church bodies were held in Greensboro, North Carolina. The joint meeting was held at Peace United Church of Christ, where the former Evangelical and Reformed delegates also met. The former Congregational Christian Church delegates met at the Congregational Christian Church for their individual discussions and voting, and the former Convention of the South representatives met at St. Stephen United Church of Christ.

Special meetings were called for November 17-18, 1964, in Greensboro, NC to bring the Southern Conference into being. Southern Synod (E&R) met at Peace Church, Convention of the South (CC) met at St. Stephen Church, and Southern Convention (CC) met at Congregational Church. The joint meetings were held at Peace Church, where the Steering Committee presented its recommendations, and then the representative of each church body returned to their respective locations for discussion and vote. Pictured here are the people coming together in a joint meeting at Peace Church.



"We gather in what is perhaps the most unusual meeting of our entire fellowship, certainly in the South. We gather here across former denominational lines and across racial lines. Here assembled, we represent a NEW CONFERENCE aborning—uniting the former Southern Synod of the Evangelical and Reformed Church with seventy churches and 16,558 members; the Convention of the South of Congregational Christian Churches of North Carolina and Virginia with one hundred and fifty-eight churches and 16,984 members; and the Southern Convention of Congregational Christian Churches with one hundred and eighty-six churches and 33,613 members in North Carolina and Southern Virginia. We form the Southern Conference of the United Church of Christ with four hundred and fourteen churches and 66,155 members."

"We meet as children of God; as followers of Jesus Christ. In Him we can find adequate answers to all questions. In Him we can unite our hearts and hands to do His will as Christian brethren. As our first act in invoking God's blessings upon this meeting, let us unite our voices in singing the great hymn, 'God of Grace and God of Glory.'"

There were 198 ministers, 248 lay persons, and 110 visitors present for this first meeting of the newly constituted Southern Conference of the United Church of Christ. While there were legal complications preventing the formation of the Southern Conference at this time, they were not serious issues, and a timetable was set for the Southern Conference to come into being.

January 1965 —— Set up Conference headquarters in Burlington, NC.
Begin to consolidate the programs of the various church bodies.
September 1965 —— File Articles of Consolidation with the State of North Carolina
Hold the first meeting of the Southern Conference.
January 1966 —— Employ Conference staff and open Conference Office.

The first officers of the Southern Conference were elected on November 18, 1964 at the combined meeting of the three church bodies. The meeting was held in Greensboro, NC, because each of the three church bodies had a viable congregation there. Because of a legal matter that had to be resolved, the officers did not assume their responsibilities until September 30, 1965. The officers from left to right are: Rev. W. Judson King, Vice President, Director at Franklinton Center, Bricks; NC, Rev. G. Melvin Palmer, President and pastor of Peace United Church of Christ , Greensboro, NC; and Mr. Walter L. Cooper, Treasurer . Missing from the picture is Mr. John D. Xanthos , Secretary.

The plans for the Southern Conference moved forward even though there was some concern about how to keep the staff who had been elected from making other plans. The Conference was fortunate that everything could be worked out so that all of the persons elected were able to begin their work as of January 1, 1966. The office was opened at 328 West Davis Street, Burlington, NC.

Staff of the Southern Conference as of January 1, 1966

Rev. Dr. James H. Lightbourne, Jr. — Conference Minister
Came to this position from Superintendent of the Southeastern Conference of the United Church of Christ with office in Atlanta, GA.

Rev. James W. Morrison — Conference Field Associate
Was pastor of Children's Chapel United Church of Christ, Graham, NC

Rev. Richard N. Rinker — Minister of Christian Education
Came to this position from the former Southern Convention where he was the North Carolina Field Secretary.

Rev. Edwin Alcorn — Western North Carolina Area Administrator
Was pastor of Trinity United Church of Christ, Conover, NC

Rev. Clyde L. Fields—Eastern North Carolina Area Administrator
Came to this position from the former Southern Convention where he was the Superintendent.

Rev. L. Bill Simmons—Eastern Virginia Area Administrator
Came to this position from the former Southern Convention where he was the Virginia Field Secretary.

The organizational structure of the Southern Conference evolved as projected, and the administrative areas became the three Associations of the Conference. This meant that the staff working in the administrative areas became Associate Conference Ministers. The Western North Carolina Association was made up basically of the churches of the former Southern Synod with only a few exceptions. The churches in Burlington, NC, and east became part of the Eastern North Carolina Association. The five Florida churches that were formerly part of Southern Synod became part of the Florida Conference. The Rev. Edwin Alcorn became the Western North Carolina Association staff person with offices in Salisbury, NC. The Southern Synod had constructed a house in 1956 on land owned by Catawba College in Salisbury, NC, and this home now served as living quarters for Rev. Alcorn's family, as well as provided office space for the Western North Carolina Association of the Southern Conference of the United Church of Christ.

The Western North Carolina Association extends from the county lines of Guilford and Alamance Counties west to Asheville, Hendersonville, and Tryon. The Association exceeds 300 miles from east to west and includes more than one hundred churches, eighteen of which were predominately black congregations. This makes for an exciting and challenging mix, giving a spirit of unity and diversity found in few other places or organizations. Another factor that makes the Association especially challenging is the special ministries located within its boundaries.

Rev. Edwin M. Alcorn came as staff person to the western administrative area of Southern Conference on January 1, 1966. This administrative area became Western North Carolina Association of the Southern Conference and became a model judicatory for other such organizations. Rev. Alcorn helped establish five program districts with groups of ministers that met on a regular monthly basis. Programs for lay leadership development were conducted periodically.

The Western North Carolina Association of the Southern Conference continues to be a challenging area to serve. Although there have been some changes in the number of churches from the time it was organized in 1967, the same spirit of unity and diversity still exists. During meetings or gatherings, there is a special flavor of togetherness and Christian fellowship.

Specialized ministries in the area add strength to mission and ministry. They are: Catawba College, Salisbury, NC; Nazareth Home for Children, Rockwell, NC; United Church Homes and Services with continuing care retirement communities at Thomasville, NC, and Newton, NC, as well as a housing unit at Statesville, NC, and Centerclair Nursing Home, Lexington, NC; three outdoor ministries: Johns River Valley Camp at Colletsville, NC; Black Lake Retreat Center, Asheboro, NC; and Blowing Rock Conference Center, Blowing Rock, NC. There is also a campus of Elon Children's Homes located in Charlotte, NC.

The Southern Conference and the Western North Carolina Association of the Southern Conference are indeed unique places in which to carry out ministry. There is a great deal of interaction among the three associations of the Conference. The staff members of each of the Associations carry responsibilities in special areas of programming for the Conference which they share across Association lines. The Eastern North Carolina Association and the Eastern Virginia Association have staff persons and programs similar to Western North Carolina Association. The work and history of the Western North Carolina Association of the Conference is expanded here because it is basically the geographical area of the former Southern Synod of the Evangelical and Reformed Church.

The growth and development of the Conference has not always been easy when one considers the social and economic changes of the area from 1965 to 2005 as well as the peace and justice issues of the times. The Conference has had to deal with organizational, cultural, racial, theological, and sexuality issues while striving to grow in ministry. Another challenge that had to be faced in going from Southern Synod to Southern Conference was maintaining adequate ministerial leadership for the local churches when many of them had memberships of fewer than one hundred. It has been a struggle for the Conference to maintain unity and develop meaningful program while dealing with these issues, but in the midst of it all, a number of wonderful things have been undertaken and successes have certainly outnumbered failures.

The Conference has engaged in two international partnerships. In 1983, an ongoing partnership with the Evangelical Church in the Rheinland in Germany was initiated. Often young pastors have come from Germany into the Conference and served as interns in churches and related institutions. This program has helped raise the consciousness of the people in the area of global ministries. In 1995 the Conference voted to enter into a new partnership with the Evangelical Congregational Church in Angola, Africa in an effort to get acquainted with the spread of Christianity in that area of the world. The Conference maintains a relationship with the North Carolina and Virginia Councils of Churches and strives to be an active partner in ecumenical ministries across these two states and around the world.

The author of a profile describing the Southern Conference of the United Church of Christ to prospective staff persons states, "This Conference is a very exciting place to be in ministry."

Some highlights of the work and ministry of the Southern Conference over the past forty years include:

1966—April 26-27- First Annual Session of the Conference at Virginia Beach, VA

1967—June 13-14- Second Annual Meeting of the Conference at Catawba College, Salisbury, NC. It was voted that Annual Meetings of the Conference should rotate among the three Associations.

It was reported that 335 churches with a combined membership of 60,203 have standing in the Southern Conference of the United Church of Christ. Seventy-eight churches had not yet voted to become part of the United Church of Christ.

The following committees of the new Southern Conference reported to the gathered church body:

Evangelism
Christian Social Action
World Ministries

Church and Ministry
The Historical Committee
Higher Education
Stewardship and Our Christian World Mission
Church Extension
Health and Welfare
Christian Education
Lay-Life and Work

1968—Approved an eighteen month extension of the Capital Funds Campaign of United Church Retirement Home, Inc.

1967-1970—The meetings of the Southern Conference consisted primarily of the report and actions of the three Administrative Areas. During the 1970 meeting, the three Associations came into being: Eastern Virginia, Eastern North Carolina, and Western North Carolina. This was also the beginning of the official functioning of the Southern Conference as a judicatory of the United Church of Christ.

1970—The title of Conference Field Associate was changed to Associate Conference Minister, and the titles of the three Area Administrators were changed to Associate Conference Ministers.

1973—The following interest groups were held in the afternoon, and reports were made to the whole body of the Southern Conference Meeting:
Right to Die
Future of Christian Social Action
Ministerial Salaries
Black Church Development
Local Church and Social Issues
Conference Study Committee
Black-White Relations

All of the surrounding churches were invited to a closing worship celebration. The Southern Conference of the United Church of Christ was taking shape!

1978—Reports of the various institutions, special ministries, and committees of the Conference were printed and distributed to the delegates. Until the mid-80s, much of the content of the Southern Conference meeting was receiving of reports and hearing from the various institutions.

1984—Accepted a Family Life Priority and urged study and action on the family for the Conference, Associations, and local churches.

1985—A resolution on Ministerial Standards was presented and acted upon.

1988—The Conference was addressed by Dr. Nathan Baxter, Dean of Lancaster Theological Seminary, on the theme, "Forward Together in the Spirit."

Major changes were made in the Constitution of the Conference now that the churches and delegates of the Conference had some experience working together for about twenty years. Commissions were established in place of the many committees to carry on the work of the Conference. These changes in the Constitutions also led to a change in the design and content of the Southern Conference meetings, with meetings becoming more business-like in nature and fewer reports from related institutions and special ministries.

1990—A resolution was passed supporting continuing sanctions against South Africa and directing the Christian Social Ministries Commission to continue and expand its efforts to bring racial reconciliation within the church and society.

1993—The Conference voted to become a Just Peace Conference and actively work to bring reconciliation, peace, and justice to all people.

1994—A resolution passed with the Conference affirming the concept of universal health care for all God's people.

1998—Passed a resolution to end all forms of discrimination against women and to promote opportunities for women in ministry.

1999—A special resolution of appreciation was accepted recognizing the seventeen years Dr. Rollin O. Russell served as Conference Minister as he successfully led the Conference through challenging times.

2001—Under the leadership of the Interim Conference Minister, Dr. Herman Haller, a Self-Study Committee was appointed, chaired by Mr. Dale Bennett. The report was received and a Vision Statement and Mission Statement were adopted.

Vision Statement

We are called to be a living expression of the Body of Christ, strengthening ties that bind God's people together in mission.

Mission Statement

- **To create an environment for the continued spiritual growth of all our members.**
- **To proclaim the saving grace, compassion, justice, and peace of Jesus Christ for all people.**
- **To pray, worship, and work in covenant with the congregations of our Conference and with mission partners at home and throughout the world.**
- **To empower and equip clergy and laity for transforming ministry in the Body of Christ.**

2002—Mr. Doug Brown, Chair of the Southern Conference Minister Search Committee presented Rev. Stephen Camp to the gathered delegates as the committee's candidate for the position of Conference Minister. He was duly elected and installed.

2004—The Pastoral Leadership Development Program was established to provide theological education for candidates from the Southern Conference who are answering a call to ministry and are seeking ordination within the United Church of Christ. This program was set up in cooperation with Lancaster Theological Seminary in Lancaster, Pennsylvania. The program was especially designed to help provide educated pastoral leadership to small rural churches who had not needed or could not support a full-time pastor.

2005—The Live the Vision Campaign was launched as a means of raising capital funds for ministry and program initiatives in the Southern Conference. The proceeds raised were used for Leadership Development (35%), UCC Identity (25%), Evangelism (25%) and Financial Development (20%). June Grubb and Phil Hardy served on staff as Associate Conference Ministers for the Capital Campaign Development. Cheryl McNair and Dale Bennett served as co-chairpersons of the volunteer committee. Nearly $500,000 was pledged by individuals and churches through this campaign.

Publications of the Church Bodies Tell a Story

The Standard — the official publication of the Southern Synod.

The Christian Sun — published weekly by the Southern Convention.

The Newsletter — published bi-monthly by the Convention of the South.

The Southern Conference News — became the publication of the Southern Conference, published monthly.

(At the time the Southern Conference was formed, the chairperson of the Publication Committee, Mrs. Edith Grimes, wrote in the last issue of *The Standard*: "The new publication of the Southern Conference will represent the merging of three papers now being published in this section of the United Church of Christ. The new publication will be issued as early in 1966 as possible.")

News of Southern Conference Ministries — was the new name of the Southern Conference News, which was edited by Rev. Dr. Melvin Palmer and published monthly.

Southern Conference News — the monthly publication of the Conference paper was renamed by a vote of the Board of Directors of the Conference on

October 29, 2001. Primary responsibility for publication was now given to office staff.

Southern Spirit — this communication tool of the Southern Conference became an integral part of the United Church News published bi-monthly. It is edited by the Conference Minister and compiled by a communication team. The first edition was published in the fall of 2003.

Primary Leadership of the Southern Conference

Conference Ministers

Rev. Dr. James H. Lightbourne, Jr.	**1966-1980**
Dr. Clyde L. Fields	**1980-1981**
Rev. Dr. Rollin O. Russell	**1982-1999**
Rev. Herman Haller, Interim	**2000-2002**
Rev. Stephen Camp	**2002-**

Presidents

Rev. Dr. Melvin Palmer	**1965-1967**
Rev. Dr. Roy E. Leinbach, Jr.	**1967-1969**
Mr. Irwin Smallwood	**1970-1972**
Mr. Joe H. Leonard	**1973-1974**
Rev. Joseph M. Copeland	**1975-1976**
Mrs. Lucille Smith	**1977-1978**
Rev. Dr. Emmett Floyd	**1979-1980**
Mr. Woodrow Piland	**1981-1982**
Ms. Yvonne Beasley	**1983-1984**
Ms. Dorothy Ballinger	**1985-1986**
Rev. Cecil Cheek	**1987-1988**
Rev. Donald Kirkbride	**1989-1990**
Rev. Dr. William C. Smith	**1991-1992**
Rev. Winston Waugh	**1993-1994**
Ms. Rena Langdon	**1995-1996**
Rev. Dr. Carroll Bartholomew	**1997-1998**
Ms. Jean Copeland	**1999-2000**
Rev. Charles Brooks	**2001-2002**
Ms. Faye Humphrey	**2003-2004**
Rev. Randall Orwig	**2005-2006**
Rev. Dian Jackson	**2007-2008**

Western North Carolina Associate Conference Ministers

Rev. Edwin M.
Alcorn
1966-1984

Rev. Richard A.
Cheek
1984-1991

Rev. Alan Miller
1992-2002

Rev. Larry Walser
2004-

(Rev. Barbara Laucks – (1998-1999) served as Associate to Alan Miller, Revs. Anita Bernhardt and June Grubb – (2002-2004) served as part-time interims between Rev. Miller and Rev. Walser.)

Presidents of Western North Carolina Association

Rev. Marlin T. Schaeffer	1967-1968
Rev. John Settlemyre	1969-1971
Rev. Lonnie Carpenter	1972-1973
Ms. Edith Grimes	1974-1975
Mr. Charles Mitchell	1976-1977
Rev. G. Harold Myers	1978-1979
Ms. Addie Luther	1980-1981
Rev. Richard Jackson	1982-1983
Mr. Eddie Hargrove	1984-1985
Rev. James Peeler	1986-1987
Ms. Jo Anne T. Flick	1988-1989
Rev. Dr. George Gay	1990-1991
Mr. David Roberts	1992-1993
Rev. Elaine Sipe	1994-1995
Ms. Margaret Byrd	1996-1997
Rev. James F. Staunton	1998-1999
Ms. Hulen Brown	2000-2001
Rev. Jeffery Hammond	2002-2003
Ms. Barbara Belle	2004-2005
Rev. F. Dale Kennedy	2006-2007
Rev. H. Warren Casiday	2008-

CHAPTER II

From Evangelical and Reformed Church and Congregational Christian Churches to United Church of Christ

The Evangelical and Reformed Church came into being in 1934 through the efforts of persons who were caught up in the ecumenical spirit of the first half of the 20th Century. These leaders tried to engage other denominations in conversations about merger because they found that many Protestant groups had a common heritage despite the differences that separated them. Negotiations to bring together a number of denominations failed, but it became evident that churches with similar backgrounds and doctrines could merge and help present a clearer picture of the Christian faith to growing communities. A marriage seemed to be logical between the Evangelical Synod of North America and the Reformed Church in the United States, because they already had so much in common and their congregations were, for the most part, located in different geographical areas of the country. Around 1927, unofficial meetings and fellowship gatherings began between these two groups, and by 1934, there was enough enthusiasm and creative planning for this union to officially take place in Cleveland, Ohio on June 26, 1934.

These two denominations set the stage for other such mergers, and the *Christian Century* commented that "If the spirit that animated this union should become contagious and sweep across the world, we should witness a vast crumbling of denominational walls." While this merger did not spark a widespread crumbling of walls, it did help inspire the work and ministries of such groups as the World Council of Churches and the National Council of Churches.

In the western area of North Carolina, the congregations that now took on the Evangelical and Reformed name were of the Reformed background. The Reformed Church Classis of North Carolina became the Southern Synod of the Evangelical and Reformed Church. As with all marriages, the transition took some effort, but soon the organization was finding new ways to strengthen church life and enable churches to relate to one another and to the communities. The new denomination was respected and admired by others as it took on a unique and active role in the areas of social concerns and ecumenical relations.

A professor at Bangor Theological Seminary wrote about the Evangelical and Reformed Church shortly after it had worked through some of the initial adjustments that take place when two similar yet different groups come together to form a marriage: "It is committed to a non-segregated church in a non-segregated society. It fully cooperates with ecumenical bodies whether on the local or international level. While nurturing its own activities and cherishing its distinctive heritage and traditions, it at the same time recognizes the good that is in other communions and is ever ready to join hands with them so that the kingdoms of this world may become the kingdom of our Lord Jesus Christ."

Indeed, the Evangelical and Reformed Church never lost its commitment to a non-segregated church or to reaching out to others to bring about a more effective and united ministry in the name of our Lord Jesus Christ. One of its main emphases in the 1940s was a creative youth ministry that was highly organized and through which an integrated and ecumenical Caravan program was put into place. Groups of young people came together on the national level for serious discussions about living together as Christians and making a difference in the world, and they were sent out to work in churches and communities around the country, experiencing what it means to be Christians together. At least two persons who participated in this experience became ministers in Southern Synod, Rev. James Cress and Rev. Donald Flick. This program, along with others that included lay people, helped to lay the foundation for merger talks with a number of other denominations. One of the most exciting relationships was between people from the Evangelical and Reformed Church and the Congregational Christian Churches. This was not a coming together of Christians with similar heritages and similar doctrines as with the Evangelical and Reformed merger, but it was exciting because there was intense commitment from both of these groups regarding the witness the Christian Church should be making in the world. Again the movement toward a more unified church started with leaders and local church persons who experienced what life and witness could be like if they worked together more formally.

As early as 1944, a Basis of Union had been prepared between these two very different but determined Christian communions to show that there was a way for Christians to witness and work together. These two denominations had different polity, historical backgrounds, and heritages, which made marriage more difficult and challenging. There were many legal and emotional concerns to work through for such a merger. Despite all the difficulties, however, the United Church of Christ was born on June 27, 1957, again in Cleveland, Ohio. This new denomination brought together the Evangelical and Reformed Church and the Congregational Christian Churches, and spoke to the world of the unity of Christ and the possibility of overcoming organizational and historical differences.

This merger was not quite as simple as the marriage of the Evangelical Synod and the Reformed Church, but it was more significant in terms of witness and mission. Since the Evangelical and Reformed Church had a presbyterian form of government, all of the churches of this entity, through the vote of General Synod, were members of this new denomination, but each local Congregational Christian Church was autonomous and had to vote individually to be part of this wonderful new venture. A large number of Congregational Christian churches did not vote.

In North Carolina, where most of the Evangelical and Reformed Churches were situated in the western part of the state and were joined in ministry through the Southern Synod, the Congregational Christian Churches were in covenant with each other through both the Southern Convention and the Convention of the South of the Congregational Christian Churches. A Convention of the South of the Christian Church was still functioning, composed primarily of black congregations. These groups now had the challenge of bringing into being one covenantal organization to be known as the Southern Conference of the United Church of Christ.

This brief introduction to what it has meant to move from the Evangelical and Reformed Church and the Congregational Christian Churches to the United Church of Christ leaves out many years of struggle and adjustment. In understanding the uniqueness and the real significance of this new denomination, however, it is important to investigate some of the background of each of the respective groups that came together to form this impressive union.

The Reformed Church in the United States

The Reformed Church in the United States traces its roots to Switzerland and the Rhine Valley of Germany. Because of hardships brought about by a thirty-year war and the theological struggle between the Roman Catholic Church and such deeply theological thinkers as Martin Luther and Ulrich Zwingli, many people found conditions unbearable and began seeking the freedom of a new home. America in the early 18th century was inviting and the immigration movement was taking on momentum. People of the German Reformed faith began to migrate to New York and Pennsylvania and from there moved west into Ohio and south down the Shenandoah Valley of Virginia into North Carolina.

No matter where these German Reformed people settled, they organized religious services and devoutly practiced their faith. It is reported that there were organized congregations in the early 1720s, with the most well-known being Falkner Swamp, Pennsylvania, where the Lord's Supper was celebrated on October 15, 1725, with about forty people present. Congregations were established in such numbers that by 1747 a Coetus or Synod was organized. By 1787, Franklin College in Lancaster, Pennsylvania was organized because education of clergy and laity was one of the high priorities of this group of Christians.

As the migration of people of German Reformed faith continued, and more and more congregations were established, it became necessary to organize further. At a Synod meeting in 1819 at Lancaster, Pennsylvania, the church was divided into eight districts or Classes, of which one was the Reformed Church Classis of North Carolina. The Reformed Church formed a very close working relationship with people of the Lutheran faith, although Zwingli and Luther differed in their theological positions on the Lord's Supper. In a number of communities, these two groups of people built and used a common church building where they could nurture the faith of their families. These churches have been referred to over the years as Union Churches, most of which had separated by the 21st century. In North Carolina, one union church, Salem Lutheran and Salem UCC, remains in Lincoln County.

Education was so important to the Reformed Church that private schools were established in parsonages, and colleges were established in every region where Reformed families were concentrated. Catawba College, located now in Salisbury, North Carolina, is one such school. As early as 1820, a theological seminary was established in Carlisle, Pennsylvania, which was moved to Lancaster in 1871.

The Reformed Church was a creedal and liturgical church which made use of the Apostles' Creed and used and taught the old German Heidelberg Catechism, helping make them a cohesive group. The German Reformed immigrants were strong in missionary fervor and had tremendous zeal in establishing children's homes. They were community-minded people, active in local concerns and social action areas, such as supporting the movement for independence and participating in the underground railroad at the time of the abolitionist movement in the United States.

The Evangelical Synod of North America

The people who came to America with an Evangelical Church background came from the same areas in Europe as the Reformed Church people but with a later wave of immigrants. After the Thirty Years War ended around 1648 in Europe and the struggles that took place during the Reformation abated somewhat, people of faith were held in low esteem. Faith and piety were yielding to a reliance on reason, and the government was wielding more and more power over the church. The King of Prussia, in an effort to unite rival Protestant forces, had issued a decree on the occasion of the 300th anniversary of the Protestant Reformation uniting the Reformed and Lutheran groups in a common form of worship and forming the Evangelical Union of Prussia. Political and economic conditions in Germany were causing hard times, and people were getting restless. About 1816, word from America that spoke of opportunities and wealth began this wave of emigration.

Those who came to America during this wave of immigration, especially those from Germany, landed at some Atlantic ports, but many came by way of New Orleans and up the Mississippi River to Missouri and Illinois. These people of faith also established churches and helped to develop community life. In September of 1840, two ministers by the name of Wall and Nollau brought together a number of German Evangelical ministers, and a movement was begun toward the establishment of the Evangelical Synod of North America, which took place in 1872. A more loosely organized group had already begun to establish schools and had organized, in 1849, a theological seminary at Marthasville, Missouri, which in 1925 moved to Webster Groves, Missouri, and now carries the name Eden Theological Seminary.

The Evangelical Synod, like the Reformed Church, was a creedal church and used as one of its basic guides the Heidelberg Catechism, but because of its roots in the Lutheran Church, it also used Luther's Catechism. The polity of the church stated that whenever these two Catechisms differed, "We adhere strictly to the passages of Holy Scripture bearing on the subject."

The Evangelical Synod, probably because of its background of German pietism, took seriously its responsibilities to provide for orphans, the aged, and invalids. Hospitals, orphanages, deaconess homes, homes for the aged, and other benevolent projects were initiated. The underprivileged also received assistance. In the Ozark Mountains, Biloxi, Mississippi, and St. Louis, Missouri, various agencies were formed to reach out to the underprivileged. Much like their Reformed peers, the Evangelical Synod was a denomination concerned about education and the establishment of projects and agencies to minister to needs and help create a more benevolent and just world.

The Evangelical and Reformed Union

The Reformed Church in the United States and the Evangelical Synod of North America merged on June 26, 1934 and became the Evangelical and Reformed Church. It was a union of convenience and a way to strengthen the mission of each of these denominations. The Reformed Church had congregations that spread out across Pennsylvania, New York, and Ohio as well as down through Virginia and into North Carolina. The Evangelical Synod had churches that were located primarily along the Mississippi River and the states that fanned out from there. They also had a concentration of congregations in the Baltimore, Maryland area. The denominations were similar in polity and in their outlook on missions and benevolent activities while sharing a concern for education, especially an educated clergy. More than anything, they shared a common heritage, with many of the members of both groups coming from Germany. Even though the Evangelical Synod had persons with a leaning toward Lutheran theology, they had been together with the people of Reformed faith long enough that this was not a deterring factor. Both of these groups were made up primarily of thinking people, so it was natural for them to be able to work through any polity or theological problem that might arise. As history goes, they did not have a long period of time to deal with the challenge of this union before their national judicatory, which was the General Synod, began conversations and work with the Congregational Christian Churches. These efforts led to the formation of the United Church of Christ in 1957, just twenty-three years after the Evangelical and Reformed Church came into being.

The Congregational Churches

The Congregational Churches can trace their heritage to the "Separatist" and "Puritan" movements in England and Holland in the latter half of the 16th century. The Reformation had reached England in full force, but there were many who felt it had not gone far enough because what had become the Church of England, strongly controlled by the English Parliament, was making unreasonable demands on clergy and laity. Small congregations began to form outside the Church of England, and people were fleeing to Holland to be able to enjoy religious freedom. A number of important names are associated with these early developments in England, including Robert Browne, William Brewster, and John Robinson. While Holland did provide some measure of security to this group, many were looking toward immigrating to America. In 1620, 102 persons set out for America from Plymouth, England on the Mayflower. Their mentor, John Robinson, did not sail with them, but he gave them some important advice as they left. He warned them "not to stick where Luther and Calvin left them" but to remember that "the Lord had more truth and light yet to break forth out of his holy Word." Upon arriving at Cape Cod, Massachusetts, they composed what has become famous in American history, the Mayflower Compact, which spelled out the importance of the freedom of religion, among other things.

Congregational churches grew slowly at first in this new land, but these people of faith and especially their trained ministerial leaders had a great deal of influence in determining the politics and social organizations of the communities. These Pilgrims established a distinctly American church which has played a major role in our history. It fostered democracy, established schools and colleges, created charitable organizations, and formed the first American Foreign Missionary Society. An evangelist by the name of Rev. Jonathan Edwards and some of his students brought real life to the colonial church and spread it up and down the East Coast. One hundred fifty new Congregational churches were established from 1740 to 1760. Edwards not only helped sow the seeds for foreign missions, but he also issued a challenge against slavery and social injustice.

A number of attempts were made to organize the Congregational churches into a Council or a Board. There were even attempts to form a binding organization, which went as far as a Plan of Union. But while the congregations worked closely together and carried out many important projects, an organizational structure did not emerge.

The Congregational churches, even though they did not have a binding organization, founded the American Missionary Association in 1846, which set out to do work among American Indians, Eskimos and African-Americans in the South. Some of the colleges that exist in the United States are examples of the efforts of this organization: Howard, Fisk, Talladega, Tougaloo, LeMoyne-Owen, and Huston-Tillotson. Nationally, the Congregational churches established such schools as Yale and Harvard.

By the year 1852, Congregationalists again began to feel the need for some kind of a national organization, but it was not until 1871 that The National Council of Congregational Churches was formed. Even with the formation of this organization, the autonomy of the local church was maintained, and participation in programs and judicatories was voluntary. The journey toward organizing this Council had not all been smooth, for as early as 1819 there was controversy between those who were known as "orthodox" Congregationalists and "more liberal" Unitarian Congregationalists, and a new denomination was formed known as the American Unitarian Association. Many of the congregations in Boston, Massachusetts joined this new group.

Throughout the years, the Congregational Churches have always worked in communities with a spirit of unity and have jointly sponsored important projects with other denominations. It should be pointed out that in 1925 they actually united with the Evangelical Protestant Churches, composed mostly of German and Swiss immigrants. It was not unusual for them to look toward a possible union with the Christian Churches.

The Christian Churches

The Christian Church was a distinctly American denomination which grew out of the frontier movement of the late 1700s and the early 1800s. The Christian Church grew out of three specific situations that took place almost simultaneously: in North Carolina in 1793, in New England in 1801 and in Kentucky in 1804.

The name of James O'Kelley is associated with the North Carolina movement. O'Kelley had served in the Revolutionary War, and when he came home, he began preaching in the Methodist Church but had little tolerance for the authority of the church and particularly the authority of the bishops. His struggle came to a head at a church conference meeting in Baltimore, Maryland in 1793 when he and the bishop could not resolve their differences, and O'Kelley and nineteen other ministers withdrew from the Conference. For a year, they functioned under the name of Republican Methodists, and since the disciples were called Christians in the Bible, the group chose Christian as their new name.

While the O'Kelley movement was growing in North Carolina and southern Virginia, a man by the name of Abner Jones was seeking a new understanding of Christian concerns in New England. His studies had led him from a Calvinist Baptist view to the feeling that there needed to be greater freedom in matters of faith and practice. He was engaged in the practice of medicine, but at the same time had devoted himself to the study of the Bible and in 1801 organized the First Free Christian Church in Lyndon, Vermont. Jones was joined by the Rev. Elias Smith, and together they organized a number of churches throughout New England.

A third movement was occurring in Kentucky where a group of Presbyterian churches under the leadership of Rev. Barton W. Stone and Rev. David Purviance withdrew from the Presbyterian Synod because of their concern over the rigid teachings of Calvinism, their desire for more lay leadership, and their feeling that more cooperation was needed among churches. They called themselves Christians.

The groups described were completely independent and in fact had little or no knowledge of each other. As these movements spread, they came in contact with one another, and by 1808 they informally agreed to work together, after which events moved quite rapidly. By 1820 they had formed a meaningful relationship which eventually became The American Christian Convention. Their church belief was simply stated: "The purpose of this church will be consummated in the reformation of the world and the union of all Christians." This new denomination was a pioneer in providing educational opportunities for women, establishing co-educational colleges, furthering the abolitionist movement, and encouraging missions overseas and on the American frontier.

The Congregational and Christian Union

In the early 1900s, there was a movement in the United States calling for Christian unity. A Unity Commission was established in 1924, and twenty-four denominations were contacted regarding their interest in such a venture. Correspondence and conversation led to a conference being held in Toledo, Ohio on June 17, 1926, out of which developed a deeper interest on the part of three denominations. On June 27, 1931, two of these groups became one fellowship known as the Congregational Christian Churches. Of this merger, it was said:

"There was no staging of anything spectacular, no outward evidence of the momentous thing that was happening in creating the largest union of churches in history, but the great audience spontaneously burst into the singing of *Bless be the tie that binds our hearts in Christian love,* and that was the most fitting symbol and expression of thankfulness and hope that could have been devised, had more studied preparation been made."

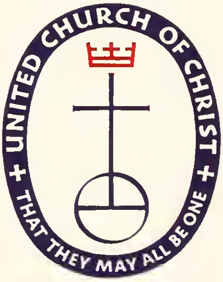
The United Church of Christ

The 1950s and 60s brought another wave of concern for Christian unity. If the world was to take Christianity seriously then the church must take itself seriously, and present a unified ministry. It was within this climate that the United Church of Christ was born, bringing together the Evangelical and Reformed Church and the Congregational Christian Churches. These groups came from different historical backgrounds and in many ways with different theological journeys. It was a merger to be celebrated because, if these two denominations could make a unified witness for the Christian gospel, others should be attracted in the direction of more ecumenical activities. This union formally took place in June of 1957. While the journey toward oneness has not been an easy one, many astonishing events have unfolded, and many creative ministries have resulted from this important merger.

The first president of this new experiment in Christian unity was the Rev. Dr. Ben M. Herbster, who led the denomination through a critical period of reorganization and development. All of this was happening at a time of unrest in the United States brought about by the Vietnam War, the struggle for equality for blacks, and a host of other social problems. The new United Church of Christ faced these issues with candor and love and designed strategies to strengthen the work of the local church. One of the many important issues to be faced was that, in this new undertaking the local churches were autonomous entities with the need to be molded together in meaningful covenant.

Dr. Herbster served as president of this new community of faith until the Rev. Dr. Robert V. Moss, President of Lancaster Theological Seminary at Lancaster, Pennsylvania, was elected in 1969. Dr. Moss was the son of a southern congregation in Hickory, North Carolina, and understood the challenges facing the church. He had helped draft the Statement of Faith of this new denomination and was confident that the content of that statement would help mold the denomination into a workable whole. He worked with confidence that the United Church of Christ was not only "a united church but a uniting church." From the beginning, the hope and dream was that other denominations would see the value in joining with this movement to form a more and more comprehensive union.

The rich emblem of the United Church of Christ proclaims the dream of this denomination, stating boldly a part of the prayer of Jesus the Christ, "that they may all be one."



The emblem of the United Church of Christ is based on the ancient Christian symbol known as the Cross of Victory or the Cross Triumphant.

Traditionally, this symbol, the cross surmounted by the crown and all of it atop the

orb, signifies the reign of the Risen Christ over all the world. The orb, representing the world, is divided into three parts to signify the command of our Lord to his disciples: "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

For the United Church of Christ, this emblem, rich in the traditions of the past and alive with hope for the future, is particularly appropriate. For this reason, the perimeter of the emblem carries both the name of the church and the text: "That they may all be one."

The United Church of Christ is a unique expression of the Body of Christ in a world yearning for unity and starving for the good news of a loving God. The Preamble to the Constitution of the United Church of Christ presents an overview of what this denomination strives to live out in work and mission.

The United Church of Christ acknowledges as its sole Head, Jesus Christ, Son of God and Savior.
It acknowledges as kindred in Christ all who share in this confession.
It looks to the Word of God in the Scriptures, and to the presence and power of the Holy Spirit, to prosper its creative and redemptive work in the world.
It claims as its own the faith of the historic Church expressed in the ancient creeds and reclaimed in the basic insights of the Protestant Reformers.
It affirms the responsibility of the Church in each generation to make this faith its own in reality of worship, in honesty of thought and expression, and in purity of heart before God.
In accordance with the teaching of our Lord and the practice prevailing among evangelical Christians, it recognizes two sacraments: Baptism and the Lord's Supper or Holy Communion.

The Statement of Faith of the United Church of Christ binds congregations together in covenant even though each local church has its own personality and unique style. The United Church of Christ strives to be an affirming, welcoming, witnessing community of faith that is on a journey searching and seeking to know God's will and way for God's disciples in today's world. The original Statement of Faith adopted by the General Synod at Oberlin, Ohio in 1959 spoke of God in terms of "He," so in order to present a version of the statement that uses more inclusive language, a revised version was approved by the 14th General Synod in 1981 and is presented here for thoughtful reflection.

The Statement of Faith of the United Church of Christ Revision of 1981: A Doxology

We believe in you, O God, Eternal Spirit, God of our Savior Jesus Christ and our God, and to your deeds we testify:

You call the worlds into being,
  create persons in your own image,
  and set before each one the ways of life and death.
You seek in holy love to save all people from
  aimlessness and sin.
You judge people and nations by your righteous will
  declared through prophets and apostles.
In Jesus Christ, the man of Nazareth, our crucified
  and risen Savior
  you have come to us
  and shared our common lot,
  conquering sin and death
  and reconciling the world to yourself.
You bestow upon us your Holy Spirit,
  creating and renewing the church of Jesus Christ,
  binding in covenant faithful people of all ages,
  tongues, and races.
You call us into your church
  to accept the cost and joy of discipleship,
  to be your servants in the service of others,
  to proclaim the gospel to all the world
  and resist the powers of evil,
  to share in Christ's baptism and eat at his table,
  to join him in his passion and victory.
You promise to all who trust you
  forgiveness of sins and fullness of grace,
  courage in the struggle for justice and peace,
  your presence in trial and rejoicing,
  and eternal life in your realm which has no end.
Blessing and honor, glory and power be unto you.
Amen.

CHAPTER III

From Dreams to Organized Congregations

When people come together and think seriously about their dreams and aspirations, they sometimes contemplate also their relationship with the Creator and the importance of that relationship to their daily journey and their future. A study of history reveals that, as people migrated to new areas, one of the first things they did was come together for worship and fellowship. Before long, in many cases they had organized communities of faith and built church buildings. This happened in the very early days of the settlement of America and happens today as new developments spring up around the country.

There are certainly times when circumstances and pressures are such that people neglect church life, and organized religion becomes weak and ineffective. There are also times when people recognize the need for spiritual undergirding, and a deep relationship with the Creator and the church flourishes. United Church of Christ congregations in the Southern Conference and the Western North Carolina Association of the Southern Conference have experienced both times of struggle and times of growth.

At certain points during the last forty years, the program and ministry of the church has flourished, new congregations have been added to the fellowship, and leadership development opportunities have been met with enthusiastic response. At other times, issues such as race, inadequate or inappropriate leadership, sexuality, and biblical interpretation have caused churches to leave the denominational fold. It is sad when churches break with their historical roots, but judicatories such as the Southern Conference and the Western North Carolina Association of the Southern Conference must always keep their doors open and arms outstretched to welcome any church into this covenantal relationship where together the truth and love of Christ can be sought and experienced.

In the following pages, a brief history is presented of churches historically related to one another through the former Southern Synod of the Evangelical and Reformed Church or those which are or have been in covenant with one another through the Western North Carolina Association of the Southern Conference of the United Church of Christ. Not all of the churches for which a history is presented are at the present time voting members of the Western North Carolina Association, but they are included here because of their historical roots. In cases where churches did not submit information about the life and ministry of their congregations to be included in this publication, the information presented is from the Yearbook of the United Church of Christ or from archives that contain information on churches in the Southern Conference.

A brief history was requested from about 120 churches that have had some relationship over the years with the former Southern Synod or with the Western North Carolina Association of the Southern Conference. Material is presented on 114 churches, of which some are former Evangelical and Reformed congregations and some former Congregational Christian Churches. There is one church that had been an independent congregation and voted to become part of the United Church of Christ.

Congregational Christian UCC

1119 Carolina Avenue, Albemarle, NC 28001
Membership: 197

The congregation was organized in 1912 as First Congregational Church. The first building was constructed by May 1913. A second more spacious building was constructed in 1928, with Sunday School rooms added to the lower level in 1937. A parsonage was purchased in 1942, and a new brick parsonage was built in 1953. A new educational building was built in the 1960s.

The Congregational Christian Church in Albemarle was organized on July 28, 1912, by the Rev. A. Lamonds, a traveling evangelist of the denomination. The organization took place in a "brush arbor" that was especially prepared for this organizational event. The name First Congregational Church was chosen for the new congregation. For the next few months, worship services were held in the brush arbor and in members' homes while plans were underway to construct a church building. A lot was purchased on November 30, 1912, as a site for a building, and with the help of the Congregational Building Society, a building was constructed and ready for use by May 25, 1913. By 1922 it became evident that a more adaquate building was needed, especially with the increase in Sunday School enrollment, so plans were begun for a new building.

The new building, which still stands as the main church edifice, was first used on Easter Sunday, 1928, and was built at a cost of approximately eleven thousand dollars. The basement of the building was not completed in the original construction. The Sunday School rooms in the basement were completed April 27, 1937. A church parsonage, located on Efird Street, had been provided rent-free since 1928 by the Efird Mills Company. The church made the decision to purchase a house and no longer to be dependent on the Mill Company. A house was purchased in 1942, located at 338 Concord Road.

Due to the merger of the Congregational and Christian Churches in 1931, the First Congregational Church of Albemarle offiically changed its name to The Congregational Christian Church on October 4, 1936. From the time the congregation was organized, the Congregational Board of Home Missions provided generous contributions each month to support the pastor as well as providing grant money toward the construction of the buildings. In 1944 it was decided the time had come for the congregation to become self-supporting, and by July of that year, the church debt was liquidated and the full payment of the pastor's salary was assumed by the congregation.

The congregation continued to make improvements to the church building. A modern heating system was installed in 1945, and in 1949 a Wurlitzer Electric Organ was purchased as well as a set of Maas Chimes. A new brick parsonage was built and dedicated by August 11, 1953. In 1958, the church building was air conditioned, and in 1959 additional land was purchased adjoining the church property with plans to add more educational space.

Over the last forty years, a new educational building has been added to the church, a playground has been constructed for the children, and a covered ramp has been built to make the building handicap accessible.

The congregation has supported the ministry and mission of the denomination with a special tie to the various institutions of the Southern Conference such as Matthew's Place (A project of United Church Homes and Services), Elon Children's Homes, and Nazareth Children's Home.

Persons Entering Full-time Christian Service

Rev. Dolan Talbert

Pastoral Leadership Since 1965

Rev. J. Everette Neese	**1962-1968**
Rev. Jack Carter	**1968-1972**
Rev Hugh Lassiter	**1973-**
Rev. Felix Peck, Interim	**1974-1975**
Rev. Charles Smith	**1975-1984**
Rev. M. L. Parker, Interim	**1984-1985**
Rev. Gary Bernard	**1985-**
Rev. Dolan Talbert	**1985-1993**
Rev. Larry McEntire	**1994-1995**
Rev. Nathan Fox, Interim	**1995-1997**
Rev. Richard Binderup	**1997-1999**
Rev. Dolan Talbert, Interim	**1999-2001**
Rev. Nathan Fox, Interim	**2002-2003**
Rev. Steve Womack	**2003-2004**
Rev. Claude J. Benner, Jr.	**2004-2005**
Rev. Donald Ray Johnson	**2005-**

Asheboro United Church of Christ

801 Sunset Avenue, Asheboro, NC 27204
Membership: 105

Asheboro
United Church Of Christ
Church School 9:45 Worship 11:00
Pastor - Tom Benedict

Asheboro United Church of Christ was organized in 1939 by Rev. A. Larson Granger and was then known as the Christian Church of Asheboro. A first unit sanctuary was built in the first few years after the congregation was organized.

In 1967, a new fellowship hall was built, and in 1971 the church building and fellowship hall were air-conditioned. In 1979 a new organ was purchased and installed, and in 1981 the church sanctuary was renovated. In 1965, membership in the congregation reached 260.

The congregation has been very supportive of denominational outreach ministries and has contributed generously to One Great Hour of Sharing, Neighbors In Need, Strengthen the Church, The Christmas Fund, and Church World Service's Blanket Fund. Each year it has carried out a number of local mission projects and met its challenge to Our Church's Wider Mission.

A written history of the congregation can be found in the History Room at the Church.

Persons Entering Full-time Christian Service

Rev. Max Vestal	**Ordained 1953**
Rev. Robert Hultman	**Ordained 1959**

Pastoral Leadership Since 1965

Rev. William Everhart	**1964-1967**
Rev. Carl Dunker	**1968-1972**
Rev. Banks Peeler, Supply	**1973-1974**
Rev. George Stowe, Supply	**1974-1979**
Rev. Earl Roberts, Supply	**1980-1985**
Rev. John Dauernheim, Supply	**1986-1990**
Rev. Lynwood Hubbard, Interim	**1990-1993**
Rev. J. Nathan King	**1993-2000**
Rev. Eric Jenning	**2001-2003**
Rev. Carol Dyson	**2004-2007**
Rev. Tom Benedict	**2007-**

First Congregational UCC

726 East Salisbury Road, Asheboro, North Carolina 27203
Membership: 69

First Congregational UCC was organized in 1897 through the efforts of the American Missionary Association. Rev. Zackit Simmons was the organizing minister. The first building was a former Baptist church purchased with funds provided by AMA. A new building was built in 1913 by volunteer labor on land purchased in front of the old building. In 1970 a modern brick structure replaced the deteriorating 1913 building. In 1980 Rev. Dora Marley Atlas became the congregation's first full-time pastor.

First Congregational Church traces its roots to the work of the American Missionary Association of the Congregational Church, which was concerned with providing educational opportunities for black people following the Civil War. Rev. Zackit Simmons, an AMA missionary, is credited with establishing First Congregational Church, with services being held in the home of Mr. and Mrs. Frank Kearnes beginning in 1897. The worshiping group soon outgrew the number that could be accommodated in a home. With the help of another AMA missionary who was the founder of Peabody

Institute in Troy, NC, Rev. Orishatukeh Faduma, AMA provided money for the purchase of an "abandoned Baptist church with an acre of land." The congregation worshiped in this building for about six years before purchasing two more acres, with the help of the Church Building Society of the denomination, to build a structure that was more suitable to a growing congregation and more accessible to the community. This purchase took place in 1913, and the members and their pastor, Rev. H. D. Smith, proceeded to build a church building. Over the years, this building served the entire community in many ways. It provided worship space for the Baptist congregation when their building was destroyed by fire, for Mt. Zion Holy Church while they were building a new church building, and for AME Zion Wesley Chapel during construction of their building.

First Church has remained a small congregation and for a number of years shared a minister with other Congregational Churches, sometimes having regular worship services only once a month. In 1931 the church took on the name of the newly formed Congregational Christian Churches and in 1950 joined the Convention of the South, a newly organized conference body of black Congregational Christian Churches. A slow increase in church growth made it possible to have services twice a month and organize a variety of groups within the church, such as youth and Bible study groups. In 1963, under the guidance of Rev. William E. Simmons, weekly worship services were held and the congregation began to take on new challenges. In a brief history of the church published for their eighty-fifth anniversary, they described their history this way: "The turbulence of social unrest in America has left its mark, and the opportunity for integrated church union has presented itself." It was with this spirit that the congregation voted in 1965 to become part of the newly organized Southern Conference of the United Church of Christ. Through the encouraging activities of this new body, First Church courageously undertook the building of a modern church building in 1970 and in 1980 called their first fulltime pastor, Rev. Dora M. Atlas.

Pastoral Leadership Since 1965

Rev. W. E. Simmons	**1961**
Rev. W. Lawrence	
Rev. Ervin Milton	**1976**
Rev. Dora M. Atlas	**1980**
Rev. W. S. Coleman	**1990**
Rev. B. G. Chavis	**1994**
Rev. J. Lynne Hinton	**1998**

First E and R UCC

221 Cliff Road, Asheboro, NC 27203
Membership: 321

First Church was organized in 1938 under the supervision of Dr. A. Odell Leonard. The first fulltime minister was Rev. A. Windell Snyder. Land was purchased on the corner of Randolph Avenue and Cliff Road, and a first unit church building was dedicated August 3, 1941. An educational addition was completed around 1954, and a parsonage was purchased in that same year. In 1989 a new Fellowship Hall was constructed. The Board of National Missions of the denomination supported the congregation for its first nineteen years.

Perhaps no minister in the Southern Synod was more concerned about beginning new churches than Dr. A. Odell Leonard, who at the time was pastor of Second Evangelical and Reformed Church, Lexington, North Carolina. Dr. Leonard worked through the Eastern District Ministerial Association to challenge the denomination to consider starting a mission congregation in Asheboro, NC. On May 31, 1938, action was taken and money provided for Dr. Leonard to further investigate the feasibility of such a venture. A seminary student, Mr. A. Gail Holt, worked with Dr. Leonard during that summer to survey the area and make the necessary arrangements for beginning worship services.

On June 12, 1938, a worship service was held in the chapel of Pugh Funeral Home with thirty-eight persons present, and on July 3, 1938, when First Evangelical and Reformed Church was born, there were 125 persons present. There were forty-four names on the charter member list and a skeleton organization was put in place with elders, deacons, Sunday School Superintendent, and other church officers being elected. The next step was to provide for a financial base for the congregation and plan for a more permanent meeting place.

On October 1, 1938, First Church was enrolled as a mission congregation under the direction of the Board of National Missions of the denomination, and monthly subsidy in the amount of fifty dollars was provided. The local judicatory of the denomination voted to provide $2000 to begin a building fund. This was quite a boost to this new congregation which had already purchased a site for a new church building on the corner of Randolph Avenue and Cliff Road. The group now moved swiftly to develop plans for a church building, and by May 19, 1940, services were being held in their new sanctuary which was officially dedicated on August 3, 1941. The land and first unit building cost approximately $14,000.

Circumstances were such during the 1940s and early 1950s that the congregation struggled to maintain a viable church program, resulting in the loss of members and financial support. The Board of Home Missions continued its interest in this project, and by 1954, new leadership was called and a parsonage was purchased at 702 Redding Road, financed by the mission board. By the mid 1950s, the situation had improved enough that a new educational wing was added. The District Churchmen's Brotherhood purchased additional land adjacent to the church property and presented the deed to the congregation as evidence of the wide support for the success of this now growing congregation. After nineteen years of support from the Mission Board, the congregation went to self-support in 1957 under the leadership of Rev. Lawrence A. Leonard.

Rev. Donald M. Leonard, a nephew of Lawrence Leonard and the son of Dr. Odell Leonard, was called to follow his Uncle Lawrence. The congregation was now making great strides in becoming a mature and committed fellowship. On November 7, 1965, a note-burning ceremony was held symbolizing that the congregation had paid off its debt on both the church building and the parsonage and announcing they were ready to seriously consider the building of much-needed space and more adequate worship space. The membership of the congregation had reached 275 with a Sunday School enrollment of 286.

In 1984, Rev. Leonard moved to a pastorate in Pennsylvania, and the church called the Rev. Billy Joe Willett in January of 1985. He led the church in building upon its past growth and progress. During his pastorate, a new Fellowship Hall was constructed in 1989 and outreach into the community was expanded. A notable part of Rev. Willett's ministry was leading the congregation to play a key role in the establishment of an outdoor ministry known as Black Lake Retreat Center just south of Asheboro. Mrs. Lavona Black, a member of Calvary United Church of Christ in Thomasville, NC, donated 160 acres of beautiful land to the Southern Conference, including a cottage and caretaker's house, for the purpose of providing camping and outdoor ministry opportunities for members and friends of the Conference. Rev. Willett and the congregation provided leadership and other resources in the initial stages of the development of this beautiful new ministry of the United Church of Christ.

Rev. Willett retired in 1999, and the Rev. Floyd Dale Kennedy was called as pastor of First Church. He began his ministry in Asheboro in July of 2000 and has led the congregation in becoming more deeply involved both in the community where it serves and in the programs and activities of the denomination. The church established a partnership with the local elementary school, Lindley Park School, providing resources for needy children and volunteers for an after-school tutoring program. It has also helped start and provide volunteers for a cooperative community ministry for the homeless, called "Room in the Inn."

First E. and R. United Church of Christ will celebrate its 70th Anniversary in 2008, and it has set forth this goal: "To be a church faithful to God, eagerly welcoming and embracing others, energetically bearing witness to the Gospel, and enthusiastically joining with others in the service of Jesus Christ, to the end that its community and the world may know the redeeming and reconciling power of the love of God. First Church welcomes fellow sojourners in the walk of life and faith, and its doors and heart are always open to all who would share this way."

Pastoral Leadership Since 1965

Rev. Donald M. Leonard	**1960-1984**
Rev. Billy Joe Willett	**1985-1999**
Rev. Floyd Dale Kennedy	**2000-**

Pleasant Cross Christian Church

155 Iron Mountain Road, Asheboro, North Carolina 27203
Membership: 22

Pleasant Cross Christian Church was organized in the Asheboro area of North Carolina in 1877. It has struggled over the years to maintain a meaningful ministry in that area, but in 1959 it was able to complete the construction of a rather impressive church building, which was dedicated on June 21, 1959.

Under the leadership of Rev. E. Carl Brady the church began to raise money for Sunday school rooms which were built in 1951 and paid for by the end of 1952. The Rev. M. L. Fogle was the next minister of the church, and he was able to increase the membership of the church and to continue improvements on the building. A new heating system was added along with new flooring in the downstairs and a new piano. Three new rooms were built in 1957-58, which now provides a building with a sanctuary and a sufficient number of Sunday school rooms to accommodate a growing enrollment. Within a year after completion, the building was completely paid for and the congregation could turn its attention to broadening its ministry to the community.

Pastoral Leadership

Rev. J. A. Brown	**1961**	**Rev. C. D. Melvin**	**1972**
Rev. L. M. Presness	**1967**	**Rev. T. W. Madren**	**1977-1993**
Rev. J. E. Porter	**1970**	**Rev. J. Maness**	**1999**

(Material from the Elon Archives.)

Salem United Church of Christ

Asheboro, NC 27416
Membership: 8
Organized: 1879

Pastoral Leadership

Rev. E. L. Cross	1945	Rev. G.M. Bethea	1978
Rev. W. E. Simmons	1967	Rev. A. E. Farrar	1986

Spoon's Chapel UCC

1838 Spoon Chapel Church Road, Asheboro, NC 27203
Membership: 79

Spoon's Chapel was organized in 1893 by Rev. H. A. Albright, and Rev. E. H. Jarrell was the first pastor of the church. The church is named after Mr. Joseph Spoon who gave the land for the establishment of a Methodist Church. The building and land were purchased by the Christian Church. A second building was built in 1938 and enlarged and bricked in 1955. A parsonage was built around 1980 when the church became a single church charge. A cemetery was started early in the life of the congregation, probably as early as 1896.

Spoon's Chapel observes its organizational date as May 13, 1893, when a building and land were deeded to the "Religious Denomination of the Deep River Conference" and the name Spoon's Chapel was chosen. There is, however, an interesting bit of history leading up to this transaction and the name by which the church has been known throughout its history. It was around 1859 when a farmer living in the region of what today is Randolph County gave land for a Protestant Methodist Church, and the church that was built on the land became known as Spoon's Chapel. It was at least a portion of this land, and the building that was constructed on it, that was purchased in 1893 by the Christian denomination. The Rev. H. A. Albright, who was president of the Deep River Conference in the late 1890s, is recognized as the organizing minister of what was to become known as Spoon's Chapel Christian Church, and Rev. E. H. Jarrell was installed as the first pastor of the congregation. Rev. Jarrell also was pastor of three other churches in the region: Shiloh, Mt. Union, and Pleasant Grove.

The original building used by Spoon's Chapel became known locally as "the Old Plank Church" because it was a rather crude rectangular plank building. This building was the place of worship for the small congregation until around 1938 when a second, more adequate frame building was constructed. The greatest numerical progress of the church was made in the 1950s under the pastoral leadership of Rev. Max Vestal. In 1955 the church building was expanded and refurbished. Sunday School rooms were added to the building and brick was added to the exterior.

It was a dream of Spoon's Chapel to become a church that could provide for a full-time minister. In 1974 a building fund was established for the purpose of building a parsonage, and by 1981 the dream of being able to provide for a full-time minister became a reality. One of the church members wrote, "After many years of being part of a charge with other churches we were able to be a single-church charge. Our parsonage was completed, and we were awaiting the arrival of our first full-time minister. On November 7, 1981, the Rev. Max Tussey and his family moved into the parsonage which was dedicated on November 8, 1981."

Spoon's Chapel celebrated its 100th Anniversary in 1993 by publishing a history of the church and setting forth challenging goals for the future which emphasized the importance of expanding the church's ministry, especially among the youth of the community. Rev. Mike Wilburn led the congregation through this celebration during which he praised the people for their participation in the work of the wider church and spoke of the many persons who have gone from this church family into both full-time Christian service and important secular positions where their Christian faith would make a significant difference.

A cemetery is part of the Spoon's Chapel ministry with gravestones dating back to 1896. One of the graves is that of Mr. Fred John Bray, who joined Spoon's Chapel during the late 1930s. He was a carpenter who used his talents to help with many projects around the church and in particular the construction of the church parsonage. He died on September 2, 1979, and when his will was read, it was found he left half of his land to the church. The church today has an endowment fund that was established in his memory, to revere his generosity and Christian spirit.

Pastoral Leadership

Rev. H. A. Albright	**Organizing pastor**
Rev. E.H. Jarrell	**1883-1894**
Rev. B.F. Kerns	**1894-1900**
Rev. H. T. Moffitt	**1900-1901**
Rev. J. W. Parker	**1901-1902**
Rev. J. A. Webster	**1902-1904**
Rev. LL. Lassiter	**1904-1906**
Rev. W. N. Hayes	**1906-1911**
Rev. T. E. White	**1911-1914**
Rev. W. N. Hayes	**1914-1917**
Rev. J. D. Wicker	**1917-1918**
Rev. J. W. Holt	**1918-1919**
Rev. L.W. Fogleman	**1919-1921**
Rev. John Allred	**1921-1924**
Rev. W. N. Hayes	**1924-1930**
Rev. B. H. Lowdermilk	**1930-1944**
Rev. R. Carl Brady	**1944-1947**
Rev. L.M. Presnell	**1947-1949**
Rev. Clyde L. Fields	**1949-1951**
Rev. Max Vestal	**1951-1955**
Rev. Lynwood L. Hubbard	**1955-1963**
Rev. B. J. Traylor	**1965-1971**
Rev. R. B. Keyworth	**1971-1972**
Rev. C. F. Dunker	**1972-1973**
Rev. T. W. Madren	**1976-1980**
Rev. Max L. Tussey	**1981-1989**
Rev. Mike L. Wilburn	**1989-**
Rev. Warren Casiday	

Circle of Mercy Congregation UCC

c/o 358 Brevard Road, Asheville, NC 28806

Circle of Mercy Congregation does not have a permanent church home at this time in their history, but this picture of a church retreat represents the real meaning of congregational life. Joining together for worship, fellowship, and study in order to journey together with persons of all ages and all backgrounds helps members discover the meaning of life and how to make a difference in the world in the name of the living Christ. Here in Circle of Mercy, you have a circle of Christians seeking a deeper faith and trying to discover ways to bring mercy, peace, and justice to a broken world.

The founding of Circle of Mercy Congregation can be traced to a casual conversation carried on among three individuals while they were hiking in the mountains of Western North Carolina in 2000. These three persons, who now share co-pastoring of this emerging new community of faith are: Joyce Hollyday, a freelance writer and speaker, Nancy Hastings Sehested, a prison chaplain, and Ken Sehested, a part-time stone mason. The congregation had its first weekly services at the beginning of Advent in December of 2001. The group meets each Sunday evening at 5:00 p.m. for discussion and worship, followed by a potluck dinner. In some ways the group is very traditional and in others very untraditional. As this community of faith began, they voted to devote ten percent of their budget offerings to missions. Their mission engagements include partnerships with local, regional, national, and international bodies and initiatives.

For the first two months, the participants in this new venture met in homes, but the group quickly grew and became too large for home meetings. Meeting space was secured in the parish hall of the Episcopal Church of All Souls, and in February 2008 at St. George's Episcopal Church. While the group makes use of the facilities of the Episcopal Church, they have affiliated themselves with the Alliance of Baptists and the United Church of Christ, dividing their mission work between these two denominational groups.

Circle of Mercy Congregation states that doing justice and loving mercy are intimately tied to walking humbly with God. Their mission is to nurture spiritual formation in ways that support prophetic and redemptive work in the world. They encourage all of those affiliated with them to engage in some significant way in meaningful projects of mission. Some examples of the activities of this group show ways in which they have chosen to live out their mission:

They were among the founders of Christians for a United Community, an interracial, congregationally-based justice advocacy organization, and the Just Economics Campaign, which successfully lobbied the city of Asheville to approve a living wage ordinance.

They were the first Asheville congregation to sign on to the "Men Who Care" initiative of Helpmate, the local agency working to prevent domestic violence.

A partnership was established with Iglesia Getsemani, a congregation in Camagfley, Cuba, and four trips have been made to visit friends there, even though the US Government will not allow persons from Getsemani to visit the United States.

Contributions have been made to Israeli human rights groups advocating for justice for Palestinians, and one of their members participated in a Christian Peacemaking Team delegation to the West Bank.

Special attention is given to individuals who pursue personal mission and ministry initiatives. Special commissioning services are held for individuals who undertake significant ministries. They have conducted commissioning services for a family for their decision to adopt a child, for a college graduate who joined the Peace Corps, for a person who spent two weeks in Iraq on a peace mission shortly before the outbreak of war, and for a person who was arrested at the U.S. Supreme Court in an action calling for closing the Guantanamo Bay Prison.

The group functions under the following *Distinctive Statements* which form the basis for their growing fellowship:

*WE BELIEVE THAT SERIOUS thinking about Jesus is done on the road, in the midst of attempts at faithful living

*WE ARE CONFESSIONALLY Christian, while also being committed to interfaith dialogue; we are serious about the Bible as the central point of conversion and conversation for us, but we know that the voice of God is found in a host of other sources.

*WE ARE AN ECUMENICAL body, drawing members from a variety of confessional traditions, yet choosing to be affiliated with, and accountable to, the historic visions and missions of the Alliance of Baptists and the United Church of Christ.

*ALL MINISTRIES OF OUR congregation develop out of a process of spiritual discernment as to how we can, individually and collectively, be redemptive agents in a world predicated on violence.

*WE BELIEVE IN CULTIVATING a variety of spiritual disciplines, the centerpiece of which is corporate worship, as a means for nurturing spiritual maturity that leads to the healing of "the earth and all that dwell therein."

*WE ARE COMMITTED TO worship as genuine celebration, employing a variety of the arts, including music, drama, and poetry. We aim for worship that is challenging to the mind, nurturing of the spirit, and inviting to both children and adults from various racial and class backgrounds.

*OUR FELLOWSHIP INVOLVES the leadership of many in the Circle rather than a professional class of clergy. Our co-pastors are not *chief executive officers* of the church administering services, but rather midwives assisting members of the community to deepen their own spiritual lives and redemptive engagements in the world.

Leadership In 2005

Joyce Hollyday, Nancy and Ken Sehested — Co-Pastors
Terry Fairless — Coordinator of Pastoral Care and Christian Education
Mark Siler — Coordinator of Music

First Congregational UCC

20 Oak Street, Asheville, NC 28801
Membership: 255

First Congregational Church
UCC

First Congregational Church was organized in 1914 and built their first building on Merrimon Avenue in Asheville, NC, in 1917. The congregation purchased the present building on Oak Street from the First Christian Church of Asheville in 2005.

First Congregational Church can trace its beginnings to around 1914 when people moving to the Asheville, NC, area from the north sought a church more like what they had known. Services were held in the Manor Ballroom of the YMCA, and as the congregation grew, plans were made for the construction of a building of their own. A building was constructed on Merrimon Avenue in 1917, on the north side of the city. The founding pastor was Rev. Brainerd Thrall, and although he was near retirement age at the time the church was organized, he served the congregation for nineteen years. Rev. Thrall was a creative leader who was admired for his work within the community as well as within the congregation.

While the church had a strong beginning with a number of creative leaders who moved into the Asheville area and were attracted to a Congregational Christian Church, it remained small in membership. It was not until 1951, under the leadership of Rev. Frank Ratzell, that the church experienced an exciting time of growth. Rev. Ratzell became known as a dynamic preacher with a warm and caring spirit. He was also a man of conviction, and as people began to fill the sanctuary, they found themselves challenged to become involved in the movement for racial equality. It was not popular at this time in the South to call on people to support the rights of blacks, but Ratzell found a group of people eager to help with this work, and this involvement in social justice continued to bring people to the church. The original building became too small to support the expanding ministry of the church, and it was decided to purchase land and make plans for a new building. However, everything changed with the untimely death of Rev. Ratzell.

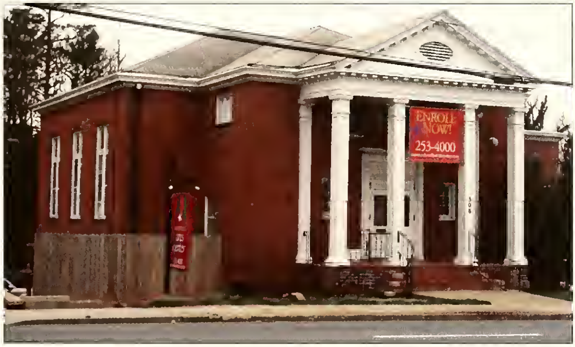
There was a period of about thirty years when the church struggled to maintain a viable congregation and meet all of its obligations. The congregation decided to abandon the proposed building project and sold the property they had purchased to the American Red Cross. They made the wise decision, however, to invest the money from the sale of the property, which in future years proved to be a blessing. There was a time when the church faced the decision whether to continue or close its doors, but there was a core of members who decided "that God still had more life to live through them." Rev. Dorri Sherrill was employed at this time as interim pastor and the first woman to serve the church. She was followed by a second interim, Aubra Love, also a woman and an African American. These two women helped the church turn the corner and gain new life and a new vision for the future.

In 1996, the Rev. Joe Hoffman was called to be full time pastor. Rev. Hoffman had grown up in Asheville in the United Methodist Church, but he had become a member of the United Church of Christ in Atlanta while attending Candler School of Theology. When he came to the church, he found a willing and spirited congregation ready to launch out in new directions. One of the assets he inherited was a number of retired ministers who had moved to the area and had become members of this small but visionary congregation.

Over the next five years, the church began to grow in numbers and added many children and youth. The small building now became overcrowded and there was a great need for church school space. A United Methodist retirement home was located just behind the church and offered First Church space, free of charge, for church school classes. Before long, the church school of the congregation was meeting in four different buildings. These were exciting but frustrating times, and once again the congregation began talking about a new building.

It was in the midst of this period of growth that the church undertook a year long study journey to become an "Open and Affirming" congregation, which they accomplished with a very strong vote at the 2001 annual meeting. A building program and capital funds campaign were begun about this same time. The congregation knew that, with costs as they were in Asheville, to build a new building would mean assuming a debt for many years. After a great deal of discussion and controversy about the decision, in the end, with a membership of 200, more than one million dollars was pledged over a three-year period.

The church was not able to find a suitable, affordable piece of property within the downtown area of Asheville, so they purchased a thirteen acre site on the side of a mountain about one and a half miles out of the city. In order to speed up the building project, they began to grade the site before they even knew much about the type of building to be constructed.



Original building of First Congregational Church built in 1917 under the leadership of organizing pastor Rev. Brainerd Thrall, who served the congregation for nineteen years. This building was sold around 2004 to the Arts Council. The congregation met at Kenilworth Presbyterian Church for nearly two years until they purchased the building on Oak Street.

During this period of planning and dreaming about the future, the congregation employed its first Christian Education director, Cindy Maddox, who later became the Associate Pastor. Ms. Maddox sought ordination through the Western North Carolina Association of the Southern Conference of the United Church of Christ. Her ordination became quite a controversial issue since she was openly lesbian. First Church stood behind her desire for ordination into the Christian ministry. Finally approved, her ordination became a source of much celebration for the congregation and other members of the Western North Carolina Association.

With the team of Rev. Hoffman and Rev. Maddox, the church continued its plan for a new building, and as part of that process, they moved out of the old building on Merrimon Avenue and into interim space in the Kenilworth Presbyterian Church, where they worshipped and carried on their Christian Education program for fifteen months. The major delay in the construction of a new facility was due to rising building costs, and in retrospect perhaps the delay was a blessing. In the midst of First Congregational's work towards a new building, First Christian Church in downtown Asheville decided to sell their facility, an ideal location for First Congregational UCC. They purchased the building on Oak Street and held their first worship service there on Thanksgiving Sunday of 2005.

Rev. Hoffman reports that the congregation has spent two years learning what it means to be an inner-city church. In attracting a wide diversity of persons who continue to be involved in the social justice issues of the city and world, a new structure for the governance of the congregation has been developed. Rev. Cindy Maddox has moved on to a pastorate of her own, but the congregation knows it must increase its staff to meet the challenges. They have begun a strategic planning process, seeking a vision and a plan for the next five years. The main question is "how to become a public church in downtown Asheville."

Pastoral Leadership

Rev. J. Brainerd Thrall, Organizing Pastor	**1914-1933**
Rev. John Rea Chapman	**1933-1939**
Rev. William P. Jackson	**1940-1945**
Rev. Aubrey C. Todd	**1945-1947**
Rev. Earl. D. Weed	**1947-1951**
Rev. Frank E. Ratzell	**1951-1964**
Rev. Ernest W. Barnes, Interim	**1964-1965**
Rev. Wilson L. Busick	**1965-1969**
Rev. Paul M. Limbert	**1969-1971**
Rev. David L. Crook	**1971-1982**
Rev. Ralph D. Kuether, Interim	**1982-1983**
Rev. Roland F. Roehner	**1983-1988**
Rev. C. Edward Weber, Interim	**1988-1989**
Rev. Dwayne C. Carter	**1989-1994**
Rev. Dorri N. Sherrill, Interim	**1995-**
Rev. Aubra Love, Interim	**1996-**
Rev. Cindy Maddox, Associate Pastor	
Rev. Joe H. Hoffman	**1996-**

Belews Creek UCC

8451 Belews Creek Road, Belews Creek, North Carolina 27009
Membership: 58

Belews Creek Church began as a Congregational Church and was organized by Rev. J.W. Holt in 1893. The first building was constructed in 1894, and the main part of the present building was built in 1938 with an addition in 1959 and another in 2006. A parsonage was constructed on the church site in 1948 and housed the minister of Belews Creek Church and Salem UCC congregations.

Belews Creek is a former Congregational Christian Church located in the geographical area of the former Southern Synod. This congregation was organized by Rev. J. W. Holt in 1893 and first met in the home of Mr. and Mrs. J. W. Freeman. The congregation's first church building was dedicated April 1, 1894, at a cost for the building and furnishings of $407.83. The original building was located on the present cemetery site. It was remodeled in 1909. The present church building was constructed in 1938 and consists of a sanctuary on the first floor and classrooms for Christian education in the basement. The cost of this building in 1938 was $3,978.91. The congregation outgrew this building, and in 1959 a fellowship hall, additional classrooms, and rest rooms were added. In 2006 there was another addition to the building which provided much needed storage, a pastor's study, and more adequate restrooms.

Belews Church was originally part of the Haw River Circuit, which was composed of twenty-one churches and was served by circuit riders. In the early 1900s, an effort was made to provide many of these churches with more adequate pastoral leadership, and Belews Church became part of a three-church charge which included a church at Pleasant Ridge, NC, and one at Salem, NC. The first minister to serve this charge was Rev. Dwight M. Spencer, who came into the Salem community in December of 1933.

Later, Pleasant Ridge Church became a single church parish, and Belews and Salem have remained together as a charge. A parsonage was built on the Belews Church property jointly by the two congregations. The construction of the parsonage took place in 1948, and Rev. Allen Hurdle came to the parish in 1950 and was the first minister to occupy the new parsonage. The Belews Church also has a church cemetery.

Pastoral Leadership Since 1957

Rev. Robert Bennett, Stated Supply	1956-1957
Rev. W. W. Sloan, Stated Supply	1957-1958
Rev. Fred Allred	1958-1964
Rev. William Rich	1964-1969
Dr. W. E. Wisseman, Stated Supply	1970-1971
Rev. Bland Leebrick, Sr.	1972-1974
Rev. Bill Traylor	1975-
Rev. Avery Brown	1976-1978
Dr. W. E. Wisseman, Stated Supply	1979-
Rev. David Seymour	1980-1984
Drs. Charles and Betty Talber, Stated Supplies	1985-1986
Robert Thompson, Student Supply	1986-
Rev. Grey Gurney	1987-1989
Rev. Raymond Craven, Stated Supply	1989-1991
Rev. Larry Williams	1991-2003
Rev. Larry Neal (Disciples of Christ Student)	2003-

Mt. Bethel Church

"The Little White Church"
1211 Goforth Road, Blowing Rock, North Carolina

Mt. Bethel Church was organized under the North Carolina Classis of the Reformed Church in July 1886. The building was constructed on land donated by Jacob and Mary Klutz. This building is the oldest church building in Blowing Rock and is located just a short distance from the Blowing Rock Conference Center (formerly the Blowing Rock Assembly Grounds). Dedication of this building was in November 1894. In 1921 the congregation was disbanded, but in 1944 Rev. Dr. Walter Rowe began coordinating summer services for people coming to the area for summer vacations. The church is now owned and managed by BRCC.

Mt. Bethel Reformed Church was organized by Rev. John Ingle on the fourth Sunday in July 1886. Rev. Ingle moved to Blowing Rock in 1883 and began holding worship services and Sunday school in a local schoolhouse. On June 4, 1887, Jacob and Mary Klutz gave approximately one acre of land for a church building. A modest, weather-boarded frame building with a gable roof was dedicated on the first Sunday in November 1894. A church bell stands on a pole in front of the building.

For many years, the congregation was supplied as a mission point by ministers living in Catawba and Caldwell Counties. In 1921 Mt. Bethel Reformed Church disappeared as a congregation from the statistical roll of the Reformed Church Classis of North Carolina, but the Classis retained the rights to the property.

Dr. Walter W. Rowe, in 1944, on the eve of the Assembly Grounds property acquisition, proposed to Southern Synod of the Evangelical and Reformed Church, successor to the Classis of North Carolina, that Mt. Bethel property be prepared for religious service during the summer months. This suggestion was followed, and there was a great deal of interest shown by the visitors to this now thriving summer resort. Ministers in the area took turns in leading the services, but an active congregation has never been organized. In recent years, the church has been made available for congregations of the Southern Conference of the United Church of Christ to visit the area and hold services in the church building.

Some significant events in the historical journey of the Mt. Bethel Church property:

1951 R. Grady and Ruth Boyce Rankin conveyed Tract 2 (triangular piece that includes a small driveway off Goforth Road) to Southern Synod of the Evangelical and Reformed Church. This tract was not to be used for burial purposes.

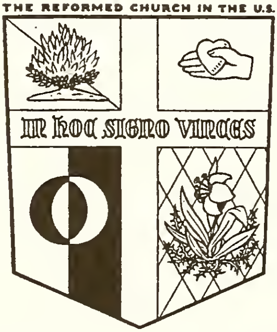
1989 Blowing Rock Country Club, Inc. quitclaims Tract 3 (cemetery across Goforth Road from Mt. Bethel Church) to the Southern Conference of the United Church of Christ, Inc.

1998 The Southern Conference of the United Church of Christ, Inc. transferred ownership of Tracts 1, 2, and 3 to Blowing Rock Conference Center, Inc.

Mt. Bethel Cemetery

The Mt. Bethel Cemetery is in two sections, the smaller of which is across Goforth Road in front of the church, and is separated from the Blowing Rock Golf course by a tight row of white pines. The larger section of the cemetery stretches outward from the rear of the church building. Both areas date from the late nineteenth century and have conventional stones, the oldest dating from the 1890s. Buried in the cemetery are Jacob and Mary Klutz, who donated the land for the church, numerous members of the Green family for whom Green Park Inn was named, and Grover Cleveland Robbins, Sr. and Jr., both strong developers of Blowing Rock as a tourist destination.

ESCUTCHEON OF THE REFORMED CHURCH
IN THE UNITED STATES


THE REFORMED CHURCH IN THE U.S.
IN HOC SIGNO VINCES

Burning Bush—Symbol of French Church. "I burn but am not comsumed."

Seal of Calvin— "I offer my heart to thee. Oh God."

Zwingli's Coat of Arms—the ring symbolizes eternity.

Symbol of Huguenot and Waldensian Churches— "Emerigo."

"The Lily among Thorns."

Monticello UCC

5001 NC 150 Highway, Browns Summit, NC 27214
Membership: 155

MONTICELLO
UNITED CHURCH
OF
CHRIST

Monticello Church was organized as a Christian Church on September 30, 1909, with twenty-one charter members. Soon afterward, the members built their first church building on donated land. In 1910 an auditorium was added to the building, and in the early 1930s a cemetery committee was organized and a cemetery established. The original church building was demolished in 1957 and a new, more modern and adequate structure was built. A parsonage was built on donated land in 1965. The congregation has kept the church building in good repair over the years, making additions several times and adding such improvements as air-conditioning, tower, organ, chimes, etc.

◆

Monticello Church was organized on September 30, 1909, as a Christian Church and was started as a sister congregation to Hines Chapel Church. Hines was too far away for the people to attend, especially with poor road conditions in winter. Services were first held in the Monticello School building, which adjoined the present church property. There were twenty–one charter members, and Rev. L. I. Cox was the pastor with a salary of $65 dollars a year. Land on Highway 150 near Old Reidsville Road was given for a church building by Mr. and Mrs. A. O. Rudd. Lumber for the building was given by Mrs. Tora Rudd McKinney and was sawed free of charge by Mr. Ed W. Walker. A modest church building was constructed almost immediately. As early as 1918, there was talk of adding an auditorium to the original church building, and by April of 1919, work on the addition had begun. The church shared pastoral leadership in its early years with other churches, including Christian Chapel, Hines Chapel, Needham Grove and Hanks Chapel. Often the minister serving the church was a student from Elon College who was studying for the ministry.

In 1931, under the leadership of Rev. J. L. Neese, the congregation of Monticello Christian Church voted to unite with the Congregational Church of Our Fathers, and it became known as Monticello Congregational Christian Church. The church continued to grow, and around 1935 a Cemetery Committee was formed and Monticello Church elected its first full-time pastor in the person of Rev. F. Erwin Hyde. The salary of Rev. Hyde was listed in the church records as follows: (1) $150 per year, (2) the loose collection at regular church services, (3) one month's vacation, and (4) room and board The last listing meant that the pastor spent one month at a time with different church members

Monticello Church received a financial boost in 1950 when Mrs. Tora R. McKinney, a charter member, willed property to the congregation which netted nearly $35,000 for improvements to the church building and a sum of $3000 for the upkeep and improvement of the cemetery. This gift precipitated conversation among the members regarding the construction of a totally new church building. The congregation had grown to over 100, and the potential for growth was challenging. On March 9, 1956, the church building was put up at auction to be removed from the property to make room for a new building. The building was sold, and the demolition to make room for a new building began in March of 1957. A new church building was constructed and dedicated June 14, 1959.

The construction of this new church building was completed under the leadership of Rev. William Lane. Cost of the new structure was approximately $50,000, and at the time of dedication only $312.50 remained as debt on the building. Rev. Lane gave this amount to enable the congregation to be debt-free. The congregation met in the Monticello School while their new building was being constructed.

Since it was evident that a new parsonage was needed, plans began immediately. On July 2, 1961, plans for a six-room, two bath, brick house were approved, to be built on donated land, and early in 1965 the parsonage was completed. Rev. J.A. Biggerstaff and his family were the first to occupy the parsonage. They moved into the new house on March 30, 1965. Upon the resignation of Rev. Biggerstaff, the Rev. Walter Snowa was called as pastor and served the church for two years before leaving to go into the mission field. For a period of time, the church found it necessary to go to part-time ministry, but members continued to improve the church property and provide a meaningful spiritual presence in the community. The congregation had voted to become part of the United Church of Christ in 1961, but encountered a difficult time around 1978 when they felt the United Church of Christ should not be involved in the support of such incidents as the Wilmington 10. The congregation expressed concern to the Southern Conference in a letter and considered dissolving their affiliation with the United Church of Christ. After circulating a questionnaire among the members, it was apparent that the majority wanted to remain in the denomination. The idea of leaving the denomination was dropped, and the church began to regroup and unite and develop new ways of carrying on meaningful witness. Through this difficult time, it is of interest to note that the congregation can boast that they cultivated and inspired a young person, Phillis Lambeth Scott, to enter the ministry. She graduated from Duke University Divinity School first in her class and was ordained on June 8, 1980. She was the first minister to come from Monticello United Church of Christ.

Pastoral Leadership Since 1965

(Pastoral Leadership is listed Since 1961 since this is when the church voted to become a congregation of the United Church of Christ)

Rev. William A. Lane	**1958-1961**	**Rev. P. Leon Thomas**	**1972-1989**
Dr. John G. Truitt	**1962-1964**	**Dr. William C. Smith, Interim**	**1989-**
Rev. J. A. Biggerstaff	**1965-1967**	**Dr. Lynn Martin**	**1990-1992**
Rev. W. S. Snowa, Jr.	**1968-1970**	**Rev. Keith DeBoard, Interim**	**1993-**
Rev. John T. Kelly, Jr.	**1971-**	**Rev. Gary C. Owens**	**1994-**

Brick United Church of Christ

Brick Church Road, Burlington, NC 27377
Membership: 118

In 1764, Reformed and Lutheran neighbors in what was known as the Beaver Creek Settlement joined together to erect a log church. This log church served the congregation until 1786 when the two groups separated and the Reformed congregation constructed a larger log building completed in 1786. Records suggest there may have been a second log structure where worship was held until a brick building was begun in 1814 and completed in 1841. This structure is thought to have been the first brick church building in North Carolina, thus the name Brick Church. An educational building was constructed at a cost of $50,000 in 1955-56. The present sanctuary was completed in 1967 and updated in 2004 to make the building more handicap accessible.

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Early records suggest that Brick Church was often referred to as "Clapp's Church" because, rather than being founded by a minister with a desire to bring into being a new church, George Valentine Clapp and his brother John Ludwig Clapp helped assemble a congregation of German Reformed immigrants in the early 1740s. The church dates its beginnings to 1748 and observes it as their anniversary date. The congregation was served by itinerate preachers and appointed laymen until about 1770 when Rev. Samual Suther officially organized the congregation. He served both the Reformed and Lutheran congregations in a jointly-owned log church house constructed in 1770. Because of some social and theological differences, the Reformed congregation withdrew and built their own house of worship in 1786. Rev. Suther resigned as pastor four years before this building was completed, and the congregation had a period of about 30 years without sustained pastoral leadership. In 1813 a charming young man, Rev. J. R. Riley, was sent to the Guilford-Alamance County area by the German Reformed Church, and it was under his leadership that a brick church structure was begun in 1814 and the church began to show great promise for growth. As many as 57 persons took the vows of church membership at a service held October 16, 1843. There were some problems during construction, so the building which was the only known brick church in North Carolina at the time was not completed until 1841. The congregation derives its name from being referred to in those early days as "the Brick Church."

The congregation held their services and meetings in German until the middle 1800s when Rev. John H. Crawford served the congregation for a period of almost twelve years. It was a gradual change, but English was to become the dominant language and the German Reformed Church began to emerge "into the main stream of the social, political, civic, and religious life of the state." It was here at Brick Church that the Classis of North Carolina of the Reformed Church was organized on May 23, 1831, and this congregation began taking a key role in the wider church. Dr. George W. Welker, who was a leading theologian and pulpiteer, was called as pastor in 1841. He was also quite an organizer who reached out to the Mt. Hope Church people in Guilford County and to scattered members of St. Mark's Church near Elon College, and a three-church charge was born.

Dr. Welker served what became known as the Guilford Charge, and when he resigned in 1893 after more than fifty years of ministry among the people of this area, Brick Church went through another long period of searching for trained ministerial leadership. The congregation continued to grow over the years through a number of short-term but capable pastoral leaders. It wasn't until 1948 that Brick Church voted to become a one-point charge and boldly undertake an expanding ministry. An educational building was built in 1956 at a cost of $50,000, and in 1967 a new church sanctuary was constructed next to the existing "brick church."

The original Brick Church structure was not used for worship after the educational building was built in 1956, and over the years was not kept in good repair. For the 250th Anniversary of the congregation, however, celebrated in 1998, the building was restored through the efforts of "The Clapp Family Association." The Clapp family researched the history of the congregation and the construction of Brick Church, so that the building could be restored to its original state. Many interesting human interest stories were uncovered during the research related to the reconstruction of the building. The story is recorded of one of the ministers who was almost killed by some of the church members because of his views regarding "whiskey and slavery." Mr. Bruce Clapp, who did much of the research, said of this pastoral leader, "He may have been an aristocratic hard-head, but he was right. Whiskey and slavery didn't have any part of a Christian church." These German Reformed people have had many struggles over their 250 over social and world problems.

On many occasions, the people of Brick Church have lived out their Christianity not only by opposing certain social behavior, but also by acting out of concern for others. They have a passionate concern for people living in poverty or faced with hard times, and through such programs as "Lord's Acre" they have reached out. In more recent times, they have made two mission trips to the Gulf Coast to reach out to those devastated by hurricanes.

Persons Entering Fulltime Christian Service Since 1965

Rev. Randall Shaw

Pastoral Leadership Since 1965

Rev. Carroll E. Bartholomew	**1963-1965**
Rev. John G. Truitt	**1965-1966**
Rev. Dan L. Hulseapple	**1967-1968**
Rev. Joshua Levens	**1969-1974**
Rev. Bland Leebrick	**1975-1979**
Rev. Eric Disher	**1980-1982**
Rev. Carl Wallace, Supply	**1984-1985**
Rev. Dale Davis	**1986-1987**
Rev. Michael L. Wilburn	**1987-1989**
Rev. Linwood Hubbard, Supply	**1990-1991**
Rev. R. Charles Boyd	**1991-2001**
Rev. Wally Fonville, Interim	**2001-2002**
Rev. Dr. Emmett Floyd, Interim	**2003-2004**
Rev. James Rosser, Interim	**2004-2005**
Rev. Jon Bailey	**2005-**

First Reformed UCC

513 W. Front Street, Burlington, NC 27215
Membership: 356

First Reformed UCC traces its roots to the time before Burlington became a municipality. Formal organization took place in 1889. The first church building was begun in 1900, and services were held in the unfinished building in January of 1901. The building, including a worship area and Sunday School rooms, was not completed until April 1903. A parsonage was purchased in 1913, and a second parsonage was constructed immediately behind the church in 1917. A new education building was constructed in 1935 and a beautiful sanctuary in 1941. The congregation had some difficult years, but by the late 1960s and early 1970s, considerable growth occurred. Plans were made by the end of the twentieth century for major renovation of church facilities. The parsonage on the church property was torn down, and the church building was completely renovated at a cost of $1.6 million.

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First Reformed Church traces its roots to a time when Burlington, NC, was known as "Company Shops," a settlement of Germans, Scotch-Irish, and English Quakers. A large frame building known as "The Old White Church" was located in the area and was used by a number of religious groups. It was in 1885 that a municipal organization was formed and the name Burlington was chosen. The Classis of North Carolina of the Reformed Church held its annual meeting near this newly organized municipality in 1889 and voted to sponsor a new mission church in Burlington. Three hundred dollars was allocated for the venture, and Rev. Jesse Richards of Lakeside, Ohio, was commissioned missionary pastor and moved to the area to begin work immediately. It is reported that he "held services in the old white church, preaching to large congregations," but his pastorate lasted only two years. After Rev. Richards left, the congregation made little progress, and the Board for Home Missions of the Reformed Church withdrew its support.

Over the next few years, the Rev. James D. Andrew from nearby Guilford Charge visited the Burlington area on occasion and ministered to the individuals who were of the Reformed faith. In 1886 he convinced the Classis to recommit itself to supporting work in Burlington, and under Rev. Andrew's leadership, a congregation was reorganized. The Classis joined St. Mark's Church, a newly organized congregation at Whitsett, along with the mission in Burlington, to form the Burlington Charge. Rev. James D. Andrew became the pastor of this charge on April 1, 1898, and served until he became president of Catawba College on June 13, 1913. Under the leadership of Rev. Andrew, the congregation became well established, a church site was purchased, and a sanctuary and church school rooms were constructed.

From 1913 to 1924, the growth of this congregation continued with three successful pastorates: Revs. Dugan C. Cox, A .H. Zerhiel, and Samuel J. Kirk. A parsonage was purchased in 1913, and a second parsonage was built behind the church building in 1917. In early 1918 the congregation became a single-church charge, although not totally self-supporting. Since Burlington was growing and becoming a well-recognized city, First Reformed Church was chosen in 1924 as the name by which this congregation would be known.

Growth of the congregation necessitated additional educational space as well as expanded worship space. On February 1, 1925, a building and finance committee was formed and plans got underway for a major construction program. An educational building was dedicated in May of 1932 under the pastoral leadership of Rev. Harvey A. Welker. Rev. Banks J. Peeler became pastor of First Church in October of 1932, and his pastorate was one of stabilizing the congregation and putting in place much needed organization. His diligent work enabled the congregation to pay off the debt on both the parsonage and the chapel and go to self support by January 1, 1934. The Sunday School was departmentalized under his pastorate, and he encouraged the church to purchase an adjoining property. As the result of the denominational merger, the name of the church was officially changed to First Evangelical and Reformed Church.

The 50th Anniversary of First Church in 1939 became the needed incentive for the congregation to move ahead with plans for a new sanctuary. Under the leadership of Rev. George Dillinger, a beautiful and appropriate house of worship was constructed and dedicated October 12, 1941. With many of the plans of this congregation for needed facilities completed, the time seemed right to turn attention to ministries outside of the congregation. Thus in 1951, under the pastoral leadership of Dr. Harvey A. Fesperman, First Church helped establish St. John's E. and R. Church in the Grove Park Community of Burlington. Just as they provided the president of Catawba College in 1913, First Church now provided leadership for a major denominational judicatory when in 1955 Dr. Fesperman became president of the Southern Synod of the Evangelical and Reformed Church.

Dr. Lonnie Carpenter became pastor of First Church on September 13, 1955, and continued the outreach ministry of the congregation by involving it in the establishment of another new congregation. This time it was a joint effort with a nearby Congregational Christian Church. First E. and R. and First Christian Church of Burlington joined to establish Edgewood United Church of Christ. The act of merger had already been taken by the larger denominational bodies of these two congregations, and they were now taking a significant step locally to proclaim the reality of this new denomination, the United Church of Christ. First Church itself officially took the name First Reformed United Church of Christ, but following this change came a time of internal struggle, and the congregation experienced the loss of a number of members. Dr. Robert W. Roschy served the church during these turbulent times and was a gifted preacher and teacher who was able to help those who remained as members of First Church to carry on a meaningful and fulfilling ministry. By the time Rev. Hiram Davis became pastor in 1965, most of the difficulties within the congregation had been resolved. Rev. Davis served the congregation for thirteen years, during which time much growth and healing took place.

Now a stable and growing congregation, First Church needed an office complex, and it began utilizing some existing classroom space. This was done while the refurbishing of the parsonage was taking place. The realization of office space was accomplished in preparation for the coming of Rev. F. Michael Hooper early in 1979. During Rev. Hooper's ministry, the church once again began reaching out beyond itself and became involved in a number of community and denominational ministries. The church constantly increased its benevolent giving to Our Church's Wider Mission and extended financial support to nearly all of the United Church benevolent institutions within the Southern Conference. The church also began providing both financial and volunteer support for Habitat for Humanity, Allied Churches of Alamance County, Meals on Wheels and others. A major thrust was to help bring into being a beautiful HUD housing complex on land immediately behind the church.

In the mid-1990s, the church began to think seriously about remodeling and upgrading its facilities and to meet the challenges the 21st Century would present, including making them accessible to all. Rev. Philip Myers, a strong leader in the field of Christian Education, became pastor of the church in early 1994 and began to challenge the church in some new ways. Even though the stained glass windows had been safeguarded earlier by covering them with lexan protective covering, there was much that needed to be done to modernize the building. A major renovation was begun in 2004 at a cost of $1.6 million. This renovation included installing an elevator and constructing a covered drive-up area on the back of the church building. Performing these renovations would not have been possible were it not for an incredibly generous gift from the estate of Marvin and Eva Clapp, two long-term members of the church. Having been named as the residual beneficiary of their estate, the church received a bequest of five million dollars. As stipulated by the will, this gift would be used to create an endowment fund from which only the annual income could be spent.

The blessings and benefits of the Endowment Fund have extended far beyond these physical improvements. The Clapps' generous gift has also greatly enhanced the overall mission and ministry of the church. Portions of these funds have helped to: broaden the church's music ministry; expand educational and enrichment opportunities; secure guest speakers and performers; provide continuing education for staff; purchase resources and equipment; supplement the annual mission trip; increase support of benevolent agencies and institutions; and help resettle a family from Burma.

In addition to all of the benevolent and special ministries of First Church, at least seven members have entered full-time Christian ministry. The church exemplifies an ecumenical spirit which is displayed by their cooperation with other community churches in providing a variety of programs.

Persons Entering Fulltime Christian Service Since 1965

Ms. Sherry Grant	**1985-**

Pastoral Leadership Since 1965

Rev. Hiram E. Davis	**1965-1978**
Rev. F. Michael Hooper	**1979-1993**
Rev. Phillip Myers	**1994-**

St. John's New Mission UCC

1908 South Mebane Street, Burlington, NC 27215
Membership: 131

FOR SALE
336-222-1264
ST. JOHN'S NEW MISSION

St. John's was organized in 1953 as a mission church under the direction of the Board for National Missions of the Evangelical and Reformed Church and the dedicated support of First Church in Burlington. A first unit church building was constructed on a site purchased by First Church on Old Alamance Road in Burlington. Additions were made to the building in 1955 and 1980. There was a small house on the church site where the first pastor and his family lived. Additional land was purchased next to the existing parsonage and a new parsonage, was built in 1960. By 1965, St. John's became a self-supporting congregation, and in 1995 it merged with New Mission UCC to form what is now known as St. John's New Mission Church of Burlington, North Carolina.

The congregation has voted to sell this building and move into the Edgewood community where the New Mission was first organized and where the congregation operates a successful Child Day Care Center.

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St. John's New Mission came into being in 1995 through the merger of St. John's United Church of Christ, a former Evangelical and Reformed Church, and New Mission United Church of Christ, which although organized as a United Church of Christ had many members who came from the Congregational Christian Church tradition.

St. John's Evangelical and Reformed Church was itself a rather young congregation. It was organized in the mid 1950s through the efforts of First Evangelical and Reformed Church of Burlington in cooperation with the Board of National Missions of the denomination. First Church formed the organizational committee and purchased two acres of land and a three-room house on Old Alamance Road (now South Mebane Street) as the location for the new congregation. The house was to serve temporarily as the parsonage. First Church continued its support of this congregation by helping to construct a first unit church building which was begun on June 5, 1952. The Board of National Missions loaned $27,500 to help make the building possible.

The organizing pastor was Rev. J. Wayne Fouts, who moved to the area upon graduation from Lancaster Theological Seminary on May 21, 1953. Mr. Fouts had been employed the summer of 1952 to help take a survey of the area to determine interest in a new congregation, so he was a natural to be called as organizing pastor. He spent time visiting in the neighborhood and on July 12, 1953, led the first formal worship service in the home of Mr. and Mrs. K. A. Mincey. There were 47 persons in attendance at this service. The building which was to house this new congregation was proceeding nicely, and on August 30, 1953 a service of worship was held in the partially completed structure with 92 persons in attendance. On September 13, 1953, the congregation was formally organized with 66 charter members. On the following Sunday, September 20, 1953, the name of St. John's Evangelical and Reformed Church was chosen, and on December 13, 1953, the Rev. J. Wayne Fouts was installed as pastor.

This new congregation grew rapidly, and by 1955, it was necessary to add to the already outgrown first unit. A sanctuary and fellowship hall was constructed at that time at a cost of approximately $30,000. The congregation continued to grow, receiving as many as 65 members in one year. By 1961 the church showed a communicant membership of 254.

The congregation not only needed more space for church activities but also felt the need to provide better housing for their pastor, so in 1960 they decided to build a new parsonage. While the parsonage was started during the pastorate of Rev. Fouts, his family never occupied it since he accepted a new call and resigned as pastor of St. John's on June 19, 1960. The Rev. Frank W. Snider and his family moved into the new parsonage on August 25, 1960. The congregation continued to grow under Rev. Snider's leadership and expanded its interest in the activities of the wider church. Members served in various capacities at both the District and Southern Synod level. The Christian Education program of the congregation was a key factor in the growth of the congregation. On June 14, 1964, Gennie Lou Piercy, a commissioned Christian Education worker, was installed to help with the Church School program, which had an enrollment at that time of 270 persons.

As the church grew and paid off all of its debts, it took on a rather lethargic character, but under the leadership of Rev. Jerry Moore, who served as pastor from 1975-1985, the congregation undertook building a new sanctuary, which was constructed in 1980. This project helped revitalize the congregation.

In 1994, when St. John's was without a full time pastor, the interim minister, Dr. Emmett Floyd, suggested merger with New Mission United Church of Christ. New Mission was having financial problems and St. John's seemed to have reached a plateau in its ministry and was searching for new direction. This seemed like a coming together that would be quite beneficial to both groups. St. John's had an adequate debt-free building and New Mission came with a viable Day Care Ministry and a number of energetic workers. The merger of the two congregations took place in 1995, and the church became known as St. John's New Mission. The Rev. J. Timothy Allen became the first full-time pastor of this challenging merged congregation.

It is not an easy task to integrate two congregations into one and develop a meaningful ministry, so as this new group struggled to make this a successful venture Alban Institute was engaged to identify and define potential goals. This approach was quite positive, and the congregation was moving ahead with great momentum when a resolution related to gays and lesbians was adopted by the General Synod of the United Church of Christ. This resolution seems to have been used as an excuse for some dramatic changes in the life of this community of faith. One member put it this way: "It never occurred to most of the congregation that this (the resolution of General Synod) would be a problem, but it turned into a block-buster bomb. Without going into extensive details, our congregation that totaled 131 members at the start of 2006 begins 2007 with 71 members. The synod is not to blame. Some folks used the resolution as an excuse to leave, while others felt the resolution violated their basic beliefs and they couldn't remain. A great shock was felt by the remaining congregation. Many felt betrayed by those who left using the resolution as a reason. Time is a healer. With a stronger faith and greater determination, we are proceeding with the plans that were made with the help of Alban Institute. With God's help, they will come about."

Rev. Dr. Mack R. Painter, Jr. became the leader of this congregation in 2002 and they have successfully made the turn around. One of the contributing factors to the new spirit was taking on the challenge of operating a successful day care program in the building of the former Edgewood Church which

Original Edgewood Church building where New Mission once met and where St. John's New Mission operates a successful Child Day Care Center.

closed in the mid 1990's and the building, while being owned by First Christian Church was shared with St. John's New Mission. The Day-Care Center has become the pride of the community and of the church and has provided a real sense of mission and witness for the congregation.

Persons Entering Fulltime Christian Service

Gennie Lou Piercy-Byerly **Christian Education**	**1967**	**Allison Smith Greenleaf** **Sandy McNeil**	**1996-** **2006-**

Pastoral Leadership Since 1965

Rev. Josh L. Levens	**1965-1969**	**Rev. Dr. Emmett Floyd (Interim)**	**1994-1996**
Rev. Dolan A. Talbert	**1970-1975**	**Rev. J. Timothy Allen**	**1997-2001**
Rev. Jerry W. Moore	**1975-1985**	**Rev. Glenn A. T. McNeil**	**2001-2002**
Rev. Douglas S. Long	**1986-1990**	**Rev. Dr. Mack R. Painter, Jr.**	**2002-**
Rev. Paul D. Stennett	**1991-1994**		

St. Mark's Evangelical and Reformed Church

Burlington, North Carolina
Membership 1973: 375

Near what is now Burlington, North Carolina, there was a German settlement known as the Shoemaker neighborhood, where as early as 1745 Lutheran and Reformed people gathered for worship. A Reformed congregation was formally organized sometime between 1771 and 1773 and was known as Shoemaker's Reformed Church. It functioned with the Lutherans in a union church setting, worshiping in a log church building erected in the center of the cemetery. This congregation functioned for nearly eighty years in this way but was dropped from the rolls of the Reformed Classis of North Carolina in 1834. In 1855, it was reorganized as Frieden's Reformed Church. This congregation was small in number and worked closely with a Lutheran congregation. The leaders of the church decided they would do much better to have a location of their own, so land was purchased some miles away at the intersection of Hillsboro-Salisbury and Fayetteville-High Rock Stage roads where an arbor was constructed for church activities. Services were held in homes when the arbor was unsuitable because of the weather conditions.

In 1862 the congregation built a small building a short distance away from the arbor, where they met over the next fifty years. The same year in which they built this first building of their own, they changed the name of the church to St. Mark's Reformed Church. Shortly after the First World War, the church built a new building, which was completed in April of 1919 with Sunday School rooms added three years later.

For the next twenty years, St. Mark's Church had adequate pastoral leadership, and excellent progress was made in all phases of the congregation's life. In 1939 the denomination started a new congregation in the Brightwood community near Gibsonville, North Carolina, and St. Mark's participated in the organization of this new church. St. Mark's Church had been in the Guilford Charge and now, with this new congregation needing assistance, they became yoked with Brightwood Evangelical and Reformed Church to form the Boone Station Charge.

Rev. John C. Peeler was called to be pastor of this charge in 1944, and shortly after his arrival, the congregation voted to move toward the construction of a new church building. By 1948 that challenge had been accomplished. With the growth of St. Mark's, now St. Mark's Evangelical and Reformed Church, the Synod was petitioned to allow the congregation to become a single-church charge, which they did in the spring of 1951.

The congregation continued to develop programs that were responsive to the challenges of the time and in 1957 received the honor from the North Carolina State Grange as "The Rural Church of the Year." Rev. Huitt R. Carpenter had become pastor the year before and was leading the congregation though a study designed to make plans to meet "current and future needs." He ended his pastorate and was followed by Rev. Lawrence A. Leonard, who helped continue the study process. This study led to the construction of a well-equipped and modern facility for both worship and Sunday school, which was dedicated September 16, 1965.

St. Mark's Church had prepared themselves for a meaningful future with adequate church facilities in a very strategic location in Alamance County, so it was not surprising that the congregation experienced significant growth. While the church had been growing, so had the denomination of which they were a part. The Evangelical and Reformed Church had become the United Church of Christ, and St. Mark's Church was now a member of the Southern Conference. Through this process of change and challenge the congregation, made the decision around 1973 to discontinue their membership in the Southern Conference of the United Church of Christ, although they will always have historical roots in the Evangelical and Reformed Church, one of the denominations that merged to form this new community of faith.

Dry Creek United Church of Christ

448 Dry Creek Road, Candor, NC 27229
Membership: 19

Dry Creek Church was organized around 1881 to provide a worshiping fellowship for blacks following the war that freed the slaves. In its beginning, the church was associated with and supported by the Congregational Churches. Their first building was a frame structure built some time in the late 1800s. A second frame building constructed around 1920 was later remodeled and brick veneered. A fellowship building was added at the beginning of the 21st Century.

Dry Creek Church lists its date of origin as 1881 following the abolishment of slavery. It is not surprising that following the Civil War, blacks began to organize Christian churches of their own, and many of them were encouraged and supported by the Congregational churches of the northeast. The website of Dry Creek Church says, "These churches developed their own idiom, style of preaching, liturgy, and worship, which still prevail today. Soulful preaching from scriptural passages, long-meter hymns, ardent rhythmic prayers, Negro spirituals, and later, gospel songs were all part of the joyful, shouting services of worship in (these) Afro-Christian Churches." Much of this style still continues in churches such as Dry Creek UCC today.

Those who formed Dry Creek congregation first met and worshipped under an old brush arbor as did many of those desiring an organized church in the 1800s. Land for the present church building was acquired in 1917, and a wooden frame building was constructed soon afterwards. This building was later remodeled and brick veneer was added. As this church prepared to carry out ministry in the 21st Century, the congregation built a fellowship building and developed new plans to provide programming for the youth of the community. The church writes, "We will continue on and seek ways to be the church in the Dry Creek community where there is New Life, Hope, and Joy."

Pastoral Leadership Since 1956

Rev. Clifton Hodges **from Moncure, NC**	**1956-1961**
Rev. Charles Cowan **from Salisbury, NC**	**1962-1986**
Rev. Wilbert Lowe **from Greensboro, NC**	**1987-1991**
Rev. Johnnie L. Jones **from Concord, NC**	**1991-2005**
Rev. Darek McCullers **from Concord, NC**	**2005-**

Smyrna United Church of Christ

6770 Sherrills Ford Road, Catawba, NC 28609
Membership: 100

Smyrna congregation was organized by Rev. John G. Fritchey on June 18, 1836. The first building was a log structure built in that same year. A second frame building was completed in 1886, and a brick structure replaced it in 1953. Nearly twelve acres of land was donated by Mr. Isaac Douglas. A cemetery was established about 1935. When the church was part of the Smyrna-Bethany Charge, they shared in the construction of a parsonage, but their share was sold when the charge was dissolved in 1987.

Smyrna Church is able to trace its beginnings to the efforts of the Missionary Society of the Reformed Classis of North Carolina who, around 1835, appointed Rev. William C. Rankin to help establish churches in Catawba and Burke counties of North Carolina. He called people together in the Smyrna community, located about five miles north of Terrell, North Carolina. The group met in a log school house and on June 18, 1836 was organized as Smyrna German Reformed Church by Rev. John G. Fritchey, who at the time was pastor of Daniel's and Grace churches, near Lincolnton, NC. A deed for eleven and three-quarter acres of land was drawn on August 12, 1836, and donated by Mr. Isaac Douglas where a church was to be built "for the encouragement of the worship of Almighty God…for the benefit of the German Reformed Church." Records indicate that "a large log church was at once erected."

The log church building served the congregation until 1886 when on April 4, Mrs. Catherine Lantz Hartman placed $50.00 in gold on the altar during the service of worship and announced that it was for the building of a new church. A new building was completed and used for the first time on December 3, 1886. The original log building and several acres of land were sold, apparently to help finance the new building. In November of 1888, a local publication stated this about Smyrna's new building: "The enterprising little congregation at Smyrna have just finished painting their new church. This is now one of the neatest churches in that part of the country and reflects much credit on the pastor and people." This building served the small congregation very well and was remodeled in 1924 and again in 1935.

Smyrna Church was related for support and pastoral leadership to neighboring congregations. It had a very close relationship in its early years with Hopewell Methodist Church. In the late 1800s, services were held on alternate Sundays at the two churches, so wherever services were held, Smyrna members worshiped at Hopewell and Hopewell members worshiped at Smyrna. There is some evidence that Hopewell Methodist Church helped with the construction of Smyrna's building, and some of Smyrna's members are buried in the Hopewell cemetery, since Smyrna did not have a cemetery until around 1935. The relationship with other Reformed congregations was primarily for pastoral leadership. In the early years, Smyrna was part of the Lincoln Charge, with the congregations of Grace and Daniel's. For a while it shared the services of the pastor who also served Old St. Paul's in Newton, NC. Later, the pastor of Grace Church in Newton served, and at several periods of time it was served by the pastor of St. John's (now Trinity) in Conover, NC. In 1945 a stronger future was projected for Smyrna Church when it became part of a two-church charge with Bethany Church near Claremont to constitute the Smyrna-Bethany

Charge. The charge was enrolled with the Board of Missions of the denomination to receive subsidy support so that a resident pastor could be called. A parsonage which was owned jointly by the two congregations was built near Bethany Church, and Rev. Claude W. Kelly was called in 1946 as the first full-time pastor of the charge.

In 1951 Rev. Nevin H. Feather, a recent graduate of Lancaster Theological Seminary, was called to the Smyrna-Bethany Charge and led Smyrna Church in taking a giant step forward. The church voted on June 29, 1952, to build a new church building and to anticipate the time they would be a single church parish. A new building was dedicated on June 14, 1953, at a cost of $24,695. In 1976, under the leadership of Rev. Banks D. Shepherd, the congregation took appropriate action marking its 140th Anniversary by voting to construct a much needed educational building. The relationship with Bethany Church was terminated in November 1987 when Rev. William Yocum was pastor and the Bethany congregation requested to become a single church parish and purchased Smyrna's share of the parsonage. This began a very difficult time for Smyrna because they were not strong enough to engage a full-time pastor on their own. Rev. James Humphrey from Charlotte, NC began to serve the congregation as an Intentional Interim and provided meaningful leadership until theological issues began to cause the congregation to question its loyalty to the United Church of Christ.

Smyrna Church has inspired persons throughout its life to serve in wider church ministries. In fact, when the church was organized, a son of one of the charter members was a student in the Reformed Seminary in York, PA. Mr. John Lantz graduated from seminary and came back to North Carolina. He served in Rowan County and then came to Catawba County where he served for 13 years, 1854-1867. Part of that time, he was pastor of Old St. Paul's, near Newton, of Grace Church in Newton, and of St. John's (now Trinity) in Conover. Dr. J. C. Clapp, who was minister of Smyrna Church beginning in 1867, served part of his ministry as president of Catawba College when it was located in Newton, NC. Many members of the congregation have served on denominational boards and agencies. A more recent person who entered fulltime Christian service from the congregation was Ms. Dianne Edwards, who was approved by the consistory and Synod on October 24, 1965 as a student in Christian Education.

Smyrna Church has existed under three denominational names. It was organized as a congregation of the Reformed Church in the United States. In 1934 when the denomination merged into the Evangelical and Reformed Church, it proudly took on that name, and then in the early 1960s it became Smyrna United Church of Christ.

Pastoral Leadership Since 1965

Rev. Nevin H. Feather	**1951-1966**
Rev. Banks D. Shepherd	**1966-1978**
Rev. Van D. Grimes	**1979-1983**
Rev. W. R. Yocum	**1984-1987**
Rev. R. E. Myers, Supply	**1990-1992**
Rev. R. H. Thruston	**1992-**
Rev. J. E. Humphrey, Interim	**1997-**

Holy Covenant UCC

3501 West W. T. Harris Blvd., Charlotte, NC 28269
Membership: 202

First Reformed Church, now Holy Covenant UCC, was organized in 1916 under the leadership of Rev. Shuford Peeler. The first building was constructed at the corner of East Trade and Myers Streets in Charlotte in 1918. A new site was purchased on the corner of Anderson and Byrnes Street, where in 1954, the church built a new building which was remodeled and added to in the early 1970s. The church purchased 16.6 acres of land in the area of the University of North Carolina in Charlotte in 1992 and held their first service in a new building on that site December 20, 1998. This first unit facility was officially dedicated on May 23, 1999.

◆

Holy Covenant Church can trace its history to around 1914 when members of the North Carolina Classis of the Reformed Church began talking about the importance of having a mission point in the fast growing city of Charlotte, NC. Charlotte was becoming a major banking and commercial center for the Carolinas and a place where the Reformed Church should have a meaningful witness. At an annual meeting of the Classis on August 5, 1915, action was taken authorizing Rev. Dr. Shuford Peeler to organize a Reformed congregation in Charlotte. An appropriation of $1000 per year was forthcoming from the Board of Missions. Dr. and Mrs. Peeler moved to Charlotte, a city of about 50,000 at that time, and began the organizational process of establishing a new congregation. At a Classis meeting the following year, Dr. Peeler made this report:

> "The organization of the Reformed Church in Charlotte, under the instruction of the Classis, was effected January 16, 1916, with eighteen charter members. M. C. Barnhardt and J. C. M. Rymer were elected Elders; J. C. Peck and J. W. Fulbright, Deacons. The name chosen was the First Reformed Church of Charlotte."

The activities of this new congregation were carried on for the next couple of years in the Y.M.C.A. building on East Trade Street. With the help of the Board of Home Missions, a site was purchased at the corner of East Trade and Myers Streets as the location for a church and Sunday school building as well as a parsonage. It was not long before a foundation was laid for a building, and on the first Sunday in May, 1918, a new sanctuary was ready for occupancy. A Sunday School addition and fellowship area as well as a pipe organ were added to the building in 1921.

Dr. Peeler resigned as pastor of First Church on April 16, 1925, to become the Field Secretary for Catawba College, but returned to serve the congregation again from 1937 to 1946. During his second pastorate at the church, a merger of denominations had taken place, and the Charlotte congregation became known as First Evangelical and Reformed Church and grew into a well organized and respected church in the city.

First Church, under the leadership of Rev. Huitt R. Carpenter, made a decision in 1949 that they were going to help establish a number of other E. and R. Churches around the City with the churches being named Matthew, Mark, Luke, and John. They began by sponsoring St. Matthew's Chapel in the northwest section of Charlotte. This was an ambitious and exciting dream regarding the establishment of a series of congregations, but it was not as successful as they had hoped. St. Matthew's did serve for a number of years but was eventually closed, and there was never enough interest generated to establish the others.

By the early 1950s, the downtown of Charlotte had changed dramatically. There was an entire block of municipal buildings adjacent to the church, and commercial development was encroaching on the congregation's property from all sides. Under the leadership of Dr. Felix Peck, a self-study was completed, and the congregation voted to relocate to the corner of Anderson and Byrnes Streets. The church building on Trade Street was sold in 1953 to Ebenezer Baptist Church for $75,000. First Church held services in the Plaza Road School until a first unit educational building was completed and ready for occupancy on June 27, 1954. It wasn't until 1971 that additions were made to this first unit and renovations completed to make a more inviting sanctuary on the first floor. This trend continued with new light fixtures being added along with a Rodgers Organ in 1985. Since there had been another merger of the denomination, the congregation had now taken the name of First United Church of Christ.

FIRST REFORMED CHURCH

In the late 1980s, the congregation again began to discuss the idea of relocating. Charlotte had grown from a city of 50,000 in 1916 to a city of 396,000 by 1990, and the suburbs were exploding in all directions. A study showed that it would be wise for the congregation to consider a move into the University of North Carolina area. Under the leadership of Rev. Dr. Randall Mishoe, the decision was made to relocate once again, and on August 11, 1992, a 16.6-acre site was purchased on West W. T. Harris Boulevard with the financial support of the Board for Homeland Ministries. The last service of worship of the congregation to be held at the Anderson Street facility was held on Sunday, September 6, 1992. The Anderson Street property had not been sold, but in order to begin to develop an identity in the University area, they began holding services in the Hilton Hotel at University Place, where they met for nearly two years, while making plans for the use of the property which they had purchased. As part of the relocation plan, the name of the congregation was changed to Holy Covenant United Church of Christ.

Holy Covenant Church had exciting, long-range plans for their new site, but the first order of business was to get a building they could call their own and move from the Hilton Hotel where much time was always spent in setting up and taking down whenever there was a church activity. The Anderson Street property was sold on July 16, 1993, and a double-wide trailer was placed on the church site, with the first service held there on August 14, 1994. Things now began to fall successfully into place for the construction of a new building. A contract for a cell phone tower was signed with AT&T, which gave some additional monthly income and aided with the preparation of a road to the building site and grading of the parking lot. Ground-breaking services for the new building were held January 25, 1998, and with a responsible contractor and much help from members and friends of the congregation, the building was officially dedicated May 23, 1999. The congregation had decided they must have a meaningful worship area in the new building, so special effort was given to make this an inviting and worshipful area, while still being flexible in use.

Throughout the 1990s and into the new millennium, First Church/Holy Covenant has been involved in numerous ecumenical, mission, and outreach opportunities. Through Mecklenburg Ministries, a local interfaith group, the congregation contributes to food banks, homeless shelters, and various other social service projects. Perhaps the most pivotal event in the history of Holy Covenant occurred on July 9, 2000, when the congregation solidified its position on acceptance by voting to become an "Open and Affirming" congregation. This occurred only after a well-planned, three-year, in-depth study and discussion involving the whole congregation. It was an experience which helped solidify the congregation and gave new vitality to their work and ministry.

Rev. Dr. Randall Mishoe was a capable leader who successfully led the congregation though the difficult transition from Anderson Street to Harris Blvd. He served as pastor of Holy Covenant for thirteen years, resigning in August of 2000. A period of time was required to find a successor to Rev. Mishoe. Rev. Dr. Nancy E. Allison was called as an intentional interim and served for two years until Rev. Carol A. Lawler was called to be pastor. She served until September of 2003, at which time the Rev. William Smith became interim for a year. In 2004 the church once again turned to Rev. Allison, who this time became its full-time minister.

Holy Covenant Church has become deeply involved in mission projects which include among others: Habitat for Humanity, Room in The Inn (a program that provides overnight shelter for the homeless during the winter months), Helping Empower Local People (an organization that addresses social justice issues), and mission trips to places like New Orleans to help rebuild areas that have experienced some kind of catastrophe. In other areas of outreach into the community, Holy Covenant has provided meeting space for: Children's Theater, Girl Scouts, Gamblers Anonymous, Co-Dependents Anonymous, and La Leche League.

The church has experienced significant growth since moving into their new building and already has plans for expansion. This congregation was originally organized in 1916 to provide a place of worship for people with a Reformed background but now has grown into a place where all are truly welcome. The membership is no longer composed solely of those with a history in the Reformed Church, Evangelical and Reformed Church, or United Church of Christ. There are members who come from a variety of faith backgrounds, from Roman Catholic and Ukrainian Orthodox to a number of protestant denominations. Holy Covenant is proud to say that "No matter who you are or where you are on life's journey, you are welcome here."

Persons Who Have Entered Full-time Service from the Congregation

Rev. Claude W. Kelly
Rev. David G. Kelly
Rev. Daniel Smith
Rev. Carla Gregg

Pastoral Leadership Since 1965

Rev. Frank K. Bostian	**1962-1973**
Rev. Dr. Kenneth Sell, Supply	**1973-**
Rev. William Everhart	**1973-1975**
Rev. Huitt R. Carpenter, Supply	**1975-1976**
Rev. Roy C. Whisenhunt, Supply	**1975-1976**
Rev. D. Lee Jessup, Jr.	**1976-1980**
Rev. Andrew Harto, Supply	**1980-1981**
Rev. Dr. Patrick W. Conover	**1981-1984**
Rev. Susan Izard, Supply	**1984-1985**
Rev. Dr. Harry Griffin, Supply	**1984-1987**
Rev. Dr. Randall Mishoe	**1987-2000**
Rev. Cheryl Smith, Asst. Pastor	**1991-1994**
Rev. Uwe Rescheleit, Church of the Rhineland, Germany, Intern	**1993-1994**
Rev. Nancy E. Allison, Interim	**2000-2002**
Rev. Carol A. Lawler	**2002-2003**
Rev. William Smith, Interim	**2003-2004**
Rev. Dr. Nancy E. Allison	**2004-**

New Emanuel Congregational UCC

3648 Beatties Ford Road, Charlotte, NC 28216
Membership: 72
Organized: 1932

Pastoral Leadership

Rev. N. C. Calhoun	1944
Rev. H. L. McDowell	1984
Rev. E. L. Holloway	1986
Rev. C. D. Rainey	1977
Rev. Bernard A. Ingram	2001

Pilgrim Congregational Church UCC

6151 Sharon Road, Charlotte, NC 28210
Membership: 58

Pilgrim Church was organized October 6, 1968, under the leadership of Rev. Edwin Neff. Property was purchased at 6151 Sharon Road, which contained two buildings, one of which was remodeled and used for worship beginning July 6, 1969. This structure was remodeled later in that same year, and a 24' by 42' meeting room was added. A parsonage was purchased when Rev. Neff came to organize the congregation in 1966, but was sold in May of 1977, from which time a housing allowance was provided for the minister. The church building was constructed in 1990 and dedicated July 21, 1991.

Pilgrim Church had its beginning in the 1960s when two United Church of Christ pastors in the Charlotte area had a vision for a new church in a rapidly growing area of the city. Rev. Frank K. Bostian, who was at that time pastor of First UCC in Charlotte, and Rev. Terrell Shoffner, who was pastor of St. Matthew's UCC in Charlotte, began visiting families with UCC backgrounds in this growing area and found that many felt that the distance to existing UCC churches was too far and too inconvenient. These two ministers worked with the Western North Carolina Association of the Southern Conference and the Board for Homeland Ministries of the United Church of Christ and secured the needed support to organize a new congregation.

Rev. Edwin M. Neff, who at the time was the Associate Minister at Corinth United Church of Christ in Hickory, NC, accepted the challenge to be the organizing minister. He and his family moved to Charlotte in the summer of 1966, and with the help of Rev. Bostian and Rev. Shoffner, identified families in the Sharon Road section of Charlotte who were interested in a new church start. Another new church start in Hickory, NC, Church of the Master UCC, had just completed their new church building and shared with this nucleus of persons much of the portable equipment they had used over the past three years, including an altar, lectern, and pulpit. The group began worshiping in the Huntingtowne Farms School building on September 4, 1966.

One of the first orders of business was to form a sponsoring committee to help with the many details of beginning a new church and helping to raise money to underwrite expenses until a congregation was formally organized. The number of persons interested in this new venture continued to increase, and on World Wide Communion Sunday, October 6, 1968, sixty five persons joined the church. The name Pilgrim was chosen for the congregation since a number of those in this new venture were from Congregational backgrounds, and it was felt this name would be beneficial in attracting more families. A constitution was written and application was made to the Western North Carolina Association of the Southern Conference for membership in that group. A parsonage had been purchased across the street from the school, and it became the center of a great deal of activity as well as a place to store all of the items used at the school for worship. Church School was held in the parsonage. A nursery during worship was also held in the parsonage.

A Site Committee as well as a site fund had been organized early in the life of this new group, and in April of 1969 a 3.14 acre church site was purchased at 6151 Sharon Road. There were two buildings on the site which would prove to be useful as the congregation developed meaningful programs. Sixty thousand dollars was borrowed from the Board for Homeland Ministries at four per cent interest with a two-year moratorium on payments followed by a ten year payoff. The first service on the site was held in the main building called the "Brown House" on July 6, 1969. In November of the same year, the congregation made the decision to enlarge the meeting space with J. A. Jones Construction Company doing the basic work on the structure and members and friends of the congregation completing the inside. The church soon had a 24' by 42' meeting room.

The congregation determined early to be more involved with meeting needs than being concerned with buildings. The early years found Pilgrim members teaching at Sterling Community Center, forming a social action group to work on improving the school system, and assisting in cancer drives. Rev. Neff, supported by the congregation, helped establish the Crisis Assistance Ministry in Charlotte.

When Rev. Neff resigned in May of 1977, the parsonage was sold, which helped with the finances of this new church. Rev. Lloyd Pendergraft was called as interim, and later accepted the call to serve the congregation as full-time minister until 1981. He was followed by Rev. Andrew Harto as interim. Rev. James E. Humphrey accepted the call on September 21, 1982, and served the church until July 1989. Under his leadership, the church made significant progress. The Abernethy property, a three-acre site adjoining the church, was purchased in 1984 and in 1985 guidelines were established for the construction of a new church building. Progress seemed to be short-lived, and by 1989, the congregation voted to sell the recently acquired Abernethy property, and on July 24, 1989 Rev. Humphrey resigned as pastor. This was a period of transition with an interim minister, Hurricane Hugo causing major damage to the church property, and a vote to change the name of the church to Pilgrim Congregational Church, UCC.

An encouraging moment came for the congregation with the installation of Dr. William Zopp as minister on June 3, 1990. Dr. Zopp led the congregation through a building program, and on July 21, 1991 the dream of a new building for Pilgrim church became a reality. The new building included an office and pastor's study, fellowship hall, nursery, two classrooms, kitchen and rest rooms. With the fulfillment of a dream came the reality that this small congregation could not carry all of the financial obligations it had assumed, and the decision was made to go to part-time pastoral leadership. It was necessary for Dr. Zopp to leave, and on March 3, 1993, Rev. Harry Griffin was installed as part-time minister.

Over the next dozen years, the membership of Pilgrim Church remained fairly constant, and there was much to celebrate. The debt of the congregation was liquidated; most members were active and dedicated; countless outreach ministries were carried out; and through worship, work, and learning experiences, members enjoyed a close fellowship. Rev. Griffin resigned in March of 2006, the year in which Pilgrim Church celebrated its 40th Anniversary. In preparation for this event, much work was done on the church property. A building on the property leased to Alcoholics Anonymous has been renovated, a second building has been leased to Montessori School, the fellowship hall was painted, and the playground was revived. This activity helped resolve some of the issues that had recently tended to divide the church. One member wrote, "Under God's guidance, the congregation remains hopeful that as in the past, tolerance will overcome differences and our common goal to do God's work will enable the church to flourish and grow."

Persons Entering Full-time Ministry

Rev. Jonathan L. Heaslet - Ordained 1994

Pastoral Leadership Since 1965

Rev. Edwin M. Neff	**1966-1977**
Rev. Lloyd Pendergraft	**1978-1981**
Rev. Andrew Harto, Interim	**1981-1982**
Rev. James E. Humphrey	**1982-1989**
Rev. Nathanael Guptill, Interim	**1989-**
Rev. Charles Smith, Interim	**1990-**
Rev. Dr. William Zopp	**1990-1993**
Rev. Dr. Harry Griffin, Part-time	**1993-2006**
Rev. Ron Kauffman, Interim	**2006-2007**
Rev. Linn Finger, Interim	**2007-**

St. Matthew's United Church of Christ

4948 Allen Road East, Charlotte, NC 28213
Closed Around 1981

St. Matthew's in Charlotte, NC was sponsored by First Church and organized August 7, 1949. The first church building was built that same year, and a parsonage was purchased on Concordia Avenue. Sunday School rooms and a recreational center were added around 1955. A new parsonage was built on Grimes Street about the same time. The original church building was refurbished around 1960

St. Matthew's UCC was organized August 7, 1949, and was to be the first in a series of churches to be organized in Charlotte, North Carolina. The series was to be named Matthew, Mark, Luke and John, and was the dream of Rev. Huitt Carpenter, who at the time was pastor of First Evangelical and Reformed Church in Charlotte. The Consistory of First Church enthusiastically endorsed this idea because they saw it as a meaningful response on the part of the Evangelical and Reformed Church to the "rapid growth of Charlotte and its suburban area." First Church participated in taking a survey of the area of Bancroft Street and Concordia Avenue and convinced the Southern Synod and the Board of National Missions of the then Evangelical and Reformed Church that this was a favorable area for a new mission church. The church was first known as St. Matthew's Community Chapel.

First E and R Church donated $2000 to this new venture, helped raise another $1500, and the Board of National Missions provided a grant of $5000 and a loan of an equal amount. A site was purchased and a building was constructed which was ready for occupancy by Palm Sunday, April 3, 1949. Rev. Huitt Carpenter was named supply pastor by the Synodical Council, and he provided services in the new chapel and supervised the work over the next six months.

Budgetary arrangements for calling a pastor were made through the mission board of the denomination, and Rev. Claude Kelly, a ministerial son of First Church, began his work as the first full-time pastor in September of 1949. The church had its fastest growth under the leadership of Rev. Dr. Shuford Peeler, who had served other mission churches and was living in retirement in Charlotte. He was challenged by the Synod to serve St. Matthew's Church and became its stated supply pastor on June 1, 1951. He served the congregation for seven years, and the church grew from a membership of 59 to 124. Under his leadership, a new seven-room parsonage was built on Grimes Street, Sunday School rooms were added to the church building, and the Shuford Peeler Recreation Center was built.

Rev. Thomas R. Hamilton became pastor of the church on July 15, 1958, and the congregation took on a more formal organizational style. More than fifty new members were added to the rolls over the next four years. Rev. Terrell M. Shoffner became the pastor of the church on June 17, 1962, and served until 1967, at which time the congregation reported a membership of 157. A very difficult period followed with a changing neighborhood and a decline in membership. Around 1969 the congregation decided to sell their frame building at their original location at 2230 Bancroft Street and move to the Allen Hills area. A number of the members found it difficult to make this move, which again was a challenge to the church. Rev. Clarence L. Stumb became the pastor in 1972, and for a while there was slow but encouraging progress. Rev. Stumb resigned in 1979, and the next couple of years found the congregation having to deal with difficult decision making. The congregation voted around 1981 to close out the ministry of St. Matthew's church and sell the building. The assets from the sale of the building were transferred to the Southern Conference and were used to purchase a property in Graham, NC, where the Conference office was located for a number of years.

Pastoral Leadership Since 1965

Rev. Terrell M. Shoffner	**1962-1967**
Rev. Donald J. Selby, Supply	**1967-1968**
Rev. Henry J. Meier	**1968-1972**
Rev. Clarence L. Stumb	**1972-**

Mount Zion United Church of Christ

415 South Main Street, China Grove, NC 28023-1298
Membership: 560

Mt. Zion was officially organized in 1755. A Reformed congregation probably met in this area as early as 1749. Over the years, a total of six buildings have been constructed, the first being a log cabin which was replaced some years later by a larger log cabin painted red. This structure burned, and it was replaced by a building that was used until 1836 by both the Reformed and Lutheran congregations. The Lutherans built a building of their own that year just a few hundred yards away. The Reformed Church used the existing building until 1844 when it was replaced by a brick structure. This building was demolished in 1876, and another larger brick building was completed in 1882. Fire destroyed this structure in 1918. A new church, which cost approximately $25,000, was dedicated May 30, 1920.

Mount Zion Reformed Church in Southwest Rowan County traces its roots to a German settlement in that area dating back to the mid 1700s. Historical records show that a congregation first known as Savitz's Church and later known as Savage's Church was meeting for worship about 1755. A crude log structure had been built for congregational worship, which soon became too small and was replaced with a second log structure that was painted red. Tradition has it than an overly emotional person, wanting to rid the church of evil spirits symbolized by the red log cabin, set fire to this building. Shortly after the fire, a more suitable church building was erected through a joint venture of Lutheran and Reformed members. This building was used jointly until 1836 when the Lutheran members moved a few hundred yards away and constructed their own building. The Reformed members continued to use the building until 1844, when they purchased a four acre site and constructed a more modern brick building that served them until 1876. In that year this building was demolished to make room for a larger facility. As this building got underway, hard times set in, delaying the completion of the project. The congregation had been given an eighty-five acre tract of land in 1846 to be used for a parsonage. This land had to be sacrificed to meet the obligations of the new building. Members and friends joined in to hand-make the bricks, and the new building was made ready for occupancy by 1881, when Dr. Paul Barringer became the pastor.

Even though the congregation was growing, it was not able to support a full-time pastor. With the help of the Board of Missions and the joining together with St. Paul's Church in Enochville to form a two-church charge, the two churches called Dr. Peter M. Trexler as their pastor. As the two congregations struggled to keep full-time leadership, their membership scattered. Early in the 1900s, the Rev. Joshua L Bowers came to the area and helped stabilize the congregations. Tragedy struck on April 7, 1918, when the church was completely destroyed by fire. The fire seemed to breathe new life into the congregation, and immediately plans got underway to build a new structure. Even though the First World War was in progress and prices of materials were rising, the congregation, with the help of many volunteers, was able to complete the new building and have it ready for occupancy by June 1919. The new church continues to house beautiful stained glass windows crafted in Germany. The total cost of the building was approximately $25,000.

By this time, the congregation had grown to a confirmed membership of nearly 400 and a Sunday school enrollment of nearly 500. A number of families lived in the Landis area. The missionary zeal of Mount Zion church was exercised in April 20, 1919, when sixty-five persons were transferred to that community to organize First Reformed Church of Landis. In that same year, the Classis of North Carolina gave approval for the creation of a new charge consisting of Mount Zion and First Reformed churches. In 1936, Mount Zion became an independent, one-church charge with Rev. Huitt R. Carpenter serving as its first full-time pastor. During the next year, a new brick parsonage was built alongside an older frame structure dating back to 1889. The next growth period occurred under the leadership of Rev. G. Harold Myers, who was called as a new seminary graduate in 1948. Under his leadership Mount Zion sponsored another new congregation. Rodger's Park Reformed Church in Kannapolis was organized on February 18, 1951. Under the leadership of Rev. Myers, the congregation began planning for a new educational building. The new facility was completed and dedicated in 1957 under the pastoral guidance of Rev. Elden M. Spangler, who came as pastor in 1955. The approximate cost of the building was $120,000, which was paid in full by 1961. By this time, the congregation was able to employ a part-time Director of Christian Education.

Rev. G. Harold Myers was called to return to Mount Zion in 1975 and served until 1988. Under his leadership, as the church grew, the congregation continued its commitment to a stronger youth ministry and program of Christian Education. To support this commitment, it employed Rev. Lawrence R. Bolick to serve as a full-time minister of Christian Education. He served in this capacity from 1980 until 1987.

In 1989 the congregation called Rev. William J. Campbell as its pastor. Under his leadership, the congregation has undertaken many major outreach programs, including annual youth work camps, mission trips to Honduras and Guatemala, work projects to places like Tarboro, NC, following Hurricane Floyd, and Biloxi, MS, following Hurricane Katrina. The congregation also joined with other local UCC churches in building a Habitat House in Salisbury and a new church facility in Cherry Creek, SD. The congregation celebrated its 250th anniversary in 2005, and its celebration booklet lists more than sixty outreach ministries in which it has participated. The congregation attributes its strength and continued growth to its commitment to proclaim the Gospel of Jesus Christ in both word and deed.

Persons Entering Fulltime Christian Service Since 1965

Rev. Philip Myers
Rev. Julia O'Brian
Rev. Kelly Barefoot

Pastoral Leadership Since 1965

Rev. C. Larry Fisher	**1960-1967**
Rev. Robert F. Godfrey	**1968-1975**
Rev. David G. Kelly, Jr., Associate	**1968-1974**
Rev. G. Harold Myers	**1975-1988**
Rev. Wilton S. Haffey, Jr., Associate	**1976-1979**
Rev. Lawrence R. Bolick, Minister Christian Education	**1980-1987**
Rev. Debra A. Ebling, Associate	**1987-1991**
Rev. Bobby Bonds, Interim	**1988-1989**
Rev. Patricia J. Cadle, Associate	**1991-1994**
Rev. William J. Campbell	**1989-**

St Paul's UCC

811 N. Enochville Avenue, China Grove, NC 28023
Membership: 45

St. Paul's church was organized on October 9, 1886, and by 1890, a debt-free church building was dedicated. The original building, with a number of renovations and additions over the years, continues to serve the congregation. The organizing ministers of this congregation were Rev. Paul Barringer and Rev. Peter M. Trexler, who were given the authority to do so by the North Carolina Classis of the Reformed Church. A Sunday School wing was added to the church building in 1942. A parsonage was constructed in 1946 and a Fellowship Hall in 1955. The congregation from the beginning was part of a charge, sharing a pastor with at least one other congregation, until 1991 when it voted to become a single church charge.

St. Paul's United Church of Christ of Enochville was organized in 1886 when the village of Enochville was the most prominent place in Rowan County except for Salisbury. Those interested in beginning a Reformed Church held several meetings in the St. Enoch Lutheran Church, which was located in the village at that time. For a while, interested persons met for worship in the Deal School House while they assessed the potential of organizing a congregation of the Reformed faith. It was on October 9, 1886, that a vote was taken to proceed with the establishment of a church. By November 5, 1886, one acre of land had been purchased from Aaron Yost for the sum of fifty-five dollars where a church building was to be constructed. Rev. Paul Barringer and Rev. Peter M. Trexler were commissioned by the Classis of North Carolina of the Reformed Church to take the necessary steps to organize this congregation. It was at the spring meeting of the Classis in 1887 when the required credentials were presented by Elder W. C. Rose that the congregation was officially received with 27 charter members.

Preparations for erecting a church building proceeded rapidly, and by August of 1888, a cornerstone service was held with Dr. George W. Welker, Stated Clerk of the Classis of North Carolina and at that time also President of the General Synod of the Reformed Church in the United States, speaking for the occasion. The Classis contributed $150.00 to the building fund which, along with the funds contributed by the members, made it possible to dedicate a church building debt-free on August 31, 1890. A Sunday School was organized as early as 1887 by Mr. William Fleming, who was a member of Mt. Zion Reformed Church in China Grove, North Carolina. St. Paul's congregation was aligned with Mt. Zion Church to form the West Rowan Charge. New Gilead congregation of Rowan County was also a member of this charge from 1889 though 1891. The relationship with Mt. Zion continued until 1919 when a realignment yoked St. Paul's with St. John's in northern Kannapolis to form the Kannapolis Charge and subsidy was made available from the Board of National Missions to help fund ministerial leadership. This subsidy continued until

1935 when the charge became self-supporting. In 1946 St. John's church in Kannapolis became a single parish, and at that time St. Paul's was yoked with Keller Church in Cabarrus County

An additional small tract of land beside the original church site was purchased in 1924 from Mr. Dewitt Overcash to help facilitate the church driveway, and in 1942 a Church School wing was added to the original building when Rev. Frank K. Bostian was pastor. It was under his leadership that land was donated for a parsonage. The land for the parsonage was given by Emma and Ena Corriher, who were the daughters of Benjamin Lantz Corriher in whose home St. Paul's church was organized on October 9, 1886. The land was given in his memory. The parsonage was occupied as early as 1946 but was not officially dedicated until October 8, 1950, when Rev. Richard A. Cheek, as a seminary student, lived in the parsonage and served the congregation during the summer of 1948. Rev. Carl R. Martin became pastor of the church in June 1953, and under his leadership, the congregation grew to a membership of 117 and a church school enrollment of 151. This growth inspired the construction of a Fellowship Hall which was begun in 1954, at which time a deep well was also drilled on the church property.

St. Paul's church over the years has benefited by the generosity of members and friends as well as committed and hard-working folks who helped with the construction of the original building, the parsonage, and the fellowship hall. In 1969, the original sanctuary was extensively remodeled and refurbished. It was further renovated in 1980. In addition to the already mentioned property and buildings, the church established a well-maintained cemetery and owns a small farm that was willed to the congregation. The church building has always been well maintained with new siding added in 1990 and in 2002 changes to make the building handicap accessible

A "God is Love" logo enhances the front of the church sanctuary and reflects the relationship the people strive to have with God and with one another. From its beginnings in the late 1800s until 1991, St. Paul's Church was part of a charge and shared ministerial leadership with at least one other congregation. In 1991 the congregation voted to separate from Keller United Church of Christ and become a single church charge. This vote was taken under the leadership of Rev. Paul L. Pickler.

Pastoral Leadership Since 1965

Rev. Harold H. Holtom	**1962-1965**	**Rev. Paul L. Pickler**	**1982-1991**
Rev. Collie Seymour	**1968-1974**	**Rev. Thomas O. Dekle**	**1992-1996**
Rev. Charles B. Terrell	**1975-1979**	**Rev. Dr. Allen Tyndall**	**1997-2000**
Rev. Donald Sledge	**1979-1983**	**John Blazer**	**2005-**

Bethany United Church of Christ

2952 Bethany Church Road, Claremont, NC 28610
Membership: 130

The original Bethany Church building was a wooden frame structure that sat on this same site and was constructed in the early 1900s from wood sawed on site. A few people began holding "preaching services' in a log school building in the Fairgrove Community in Catawba County around 1903. The congregation became part of the North Carolina Classis of the Reformed Church in 1909 and Dr. Jacob C. Clapp was appointed to "effect the organization". The present sanctuary was constructed in 1952 and the education wing was added in 1975.

The name Bethany was chosen for this congregation, located in the southeastern corner of Catawba County North Carolina, because the original founders wanted to be reminded of "the family at Bethany where Jesus often dwelt." This congregation began with a few people meeting in a log school building in the Fairgrove Community for "preaching" as early as 1903. Originally they were not affiliated with any denomination, but in 1909, they petitioned the North Carolina Classis of the Reformed Church to help them become an organized functioning congregation. The Classis appointed Dr. Jacob C. Clapp to help facilitate the organization, and on the fourth Sunday in May of 1909, Bethany Reformed Church was duly organized.

It is not clear when the first church structure was completed, but the congregation began planning for a building in 1906, even before being accepted into the North Carolina Classis. The land for the church building was purchased by four brothers: Alfred, Logan, Pinkney, and Charles Wilson. For a while, the congregation held services on the site under an arbor with slab benches for the worshipers. Oil lanterns were hung in the trees to help provide light for night services. Soon a saw mill was erected on site, and the construction of a frame church building was begun with records showing that members were "credited with such contributions as two or four days' work for helping" with the construction of the building. The white frame building constructed around 1909 served the congregation until 1952, when the present sanctuary was built at a cost of $28,647. The Rev. Nevin H. Feather had come to the church in July of 1951 as a recent graduate from Lancaster Theological Seminary, Lancaster, Pennsylvania. Although the building had been planned before his coming to minister in this community, he helped shepherd the congregation through the construction of this beautiful new structure.

Bethany Church was served for many years by ministers from neighboring congregations, but in 1945, it linked with a sister congregation to form the Smyrna-Bethany Charge. This covenant relationship made it possible to call a full time minister in the person of Rev. Claude W. Kelly. Rev. Kelly served the charge until August of 1949. In order to provide for full-time ministry, a parsonage was constructed in 1946 on property donated by Mrs. Coley Cline next to the Bethany Church building. The two congregations shared the cost of constructing the parsonage, and the Board of National Missions of the Evangelical and Reformed Church provided a third of the pastor's yearly salary, which at the time was set at $2000. This charge continued to be supported by the Board of National Missions until 1957 when the charge became self-supporting. Bethany congregation by then had grown to over 100 members, and with effective pastoral leadership, the outlook for the future looked very promising.

In the Spring of 1958, it was voted by both Smyrna and Bethany congregations to add an addition to the parsonage in order to provide for a pastor's study and upgrade several other areas of the house. The Bethany congregation was able to pay off their share of the addition by the time of their Golden Anniversary celebration in May of 1959. It was noted during the anniversary celebration that the congregation had grown to a membership of 125 and an addition to the present church building was needed to provide for a growing church school. Following the resignation of Rev. Feather in 1966, the Rev. Banks D. Shepherd was called to the ministerial leadership of the charge and in 1975, an educational wing was added to the building at a cost of $130,000. The congregation had grown to over 150 members. There was now talk of Bethany congregation's separating from the Smyrna congregation and supporting a minister of their own. It took some time for this to happen, but in November of 1987, Bethany voted to terminate the Smyrna-Bethany Charge and become an independent, self-supporting congregation. They purchased Smyrna's share of the parsonage for $22,000 and began planning to call a pastor who would devote full-time to the growth and ministry of Bethany Church. The Rev. Bland Leebrick, Jr., was called to this position on September 4, 1988. There were times when the congregation had to struggle to meet the challenges before them, but they have continued to maintain their building and grounds in good order while at the same time participating fully in the programs and ministry of the denomination. Their greatest difficulty came in 1998 when about 30 members left the congregation as the result of conversations centered around the New Century Hymnal of the United Church of Christ. The congregation numbered 166 members, and the loss was difficult both from an emotional and financial standpoint.

The strength of Bethany Church is that it has always been a congregation concerned about the community and the world. They faced the racial issue early in their history when one of the founding families raised an African-American male child and brought him with them to church and the congregation became his supportive family. During 1966 the congregation shared in worship with an African-American congregation from a nearby community.

On a number of occasions they hosted children and staff from Nazareth Children's Home. They helped organize Eastern Catawba County Cooperative Christian Ministry and have joined with other UCC congregations to build two Habitat houses. The congregation is recognized as a "Five-for-Five" congregation of the United Church of Christ, supporting all of the major benevolent offerings of the denomination.

Persons Entering Fulltime Christian Service

Rev. Forrest Brent Price

Rev. James Elliott Hayes

Pastoral Leadership Since 1965

Rev. Nevin H. Feather	**1951-1966**
Rev. Banks D. Shepherd	**1966-1978**
Rev. Van D. Grimes	**1978-1983**
Rev. William R. Yocum	**1984-1987**
Rev. Bland A. Leebrick, Jr.	**1988-1992**
Rev. Melissa H. Wike	**1993-1996**
Rev. John F. Gundlach III	**1997-2000**
Rev. P. Mark Nanney	**2001-2003**
Rev. Jeffery F. Hammonds	**2004-2007**

Boger United Church of Christ

7313 Gold Hill Road, Concord, NC 28025
Membership: 120

Boger Church was organized October 25, 1905, and the first frame church building was dedicated April 29, 1906. This building was built on land formerly owned by Rev. George Boger, a Reformed Church minister, thus the original name of the congregation, "Boger Reformed Church." In 1952 a new building was constructed and the original building was used for fellowship and educational purposes. In 1964 a Sunday School Annex was built, and the original frame church building was torn down to make room for a new Fellowship Hall.

BOGER
UNITED CHURCH of CHRIST
Organized 1905

Early in the 1900s, ministers were reaching out to persons of the Reformed faith in Rowan, Cabarrus, and Stanley Counties, and serving the area as a parish. Rev. Walter W. Rowe in 1904, realizing this was much too large an area to be covered by one minister, asked the Classis of North Carolina to consider organizing a congregation in the Watts Crossroads Community of Cabarrus County. Rev. Rowe conducted several services in the Cruse Schoolhouse and reported to the 1905 meeting of the Classis that the outlook for a growing congregation was promising. He was instructed to organize a church, which was officially accomplished on October 25, 1905. During the following year, a frame building was erected on land once owned by Rev. George Boger and donated by Mrs. Caroline Boger. The church building was dedicated April 29, 1906. Rev. George Boger was ordained into the Christian ministry in 1803 and served forty-four years within the bounds of the North Carolina Classis of the Reformed Church. The church was named "Boger Reformed Church" honoring the ministry of this devoted pastor.

Boger Church became part of a three-church charge consisting of Boger; Bethel, Bear Creek; and St. James, Mt. Pleasant. Rev. E. Garver Williams served as the first regular pastor. The original building served the church until 1942, when it was determined new facilities were needed. Even though the decision was made to proceed with plans for a new building, it took more than ten years to become a reality. On November 30, 1952, the old church building, named "Memorial Hall," was rededicated, and the congregation moved into a new sanctuary which was dedicated by the Rev. Aubrey W. Hedrick. Rev. Hedrick was President of Southern Synod, but he had been the pastor who ten years earlier had inspired the members of Boger Church to plan for a new building. This building was declared debt-free on October 30, 1955, on the occasion of the 50th Anniversary Celebration.

There was a major turning point in the life of the congregation in 1963 when Dr. Felix B. Peck, a retired minister, agreed to serve the St. James-Boger Charge with the understanding that "they continue to contribute according to their standard of Christian Stewardship and invest such gifts in benevolent projects of denominational causes at home and abroad." This approach seemed to inspire the congregation, and soon a new Sunday School annex was added to the church building. On November 15, 1964, a new fellowship hall was dedicated. This building was named "Peck Fellowship Hall" and was built on the location of the old "Memorial Hall," which was torn down to make room for this new building. Boger Church was becoming a strong rural congregation that was quite influential in the community. They were publically recognized in 1976 when the congregation was voted "Rural Church of the Year" by the North Carolina State Grange Association.

Some of the projects supported by Boger Church beyond its constant support of the work of the

United Church of Christ that has set them apart as an outstanding rural congregation include:

1. For many years, they have engaged in the "Lord's Acre" project and have thereby raised thousands of dollars for local projects and mission work beyond the local community.

2. Beginning in 1998, they have collected hundreds of coats for children in the West Virginia mountains.

3. They helped to build a church and school in Haiti, which is an on-going project.

4. They provided help for flood relief in Eastern North Carolina.

Pastoral Leadership Since 1965

Rev. Dr. Felix B. Peck	**1963-1969**
Rev. Chester Byerly	**1969-1977**
Rev. Aubrey W. Hedrick, Interim	**1978-1985**
Rev. Weldon Madren, Interim	**1978-1985**
Rev. Mark Andes	**1986-1988**
Rev. Max Tussey	**1988-1991**
Rev. Aubrey Hedrick, Interim	**1991-1993**
Revs. Jerry and Marian Rhyne	**1993-1998**
Rev. Dr. J. Donald McManus	**1998-**

First Congregational UCC

248 Tournament Drive, PO Box 837, Concord, NC 28025
Membership: 71

First Church was organized in 1902 through the efforts of a small number of families from the A.M.E. Zion Church in Concord, NC. The first pastor to serve the congregation was Rev. Lewis H. Wyche. The group first met in a home, but they built a small church building around 1914. A second place of worship and fellowship was constructed around 1952 under the leadership of Rev. Ronald M. Coley. As the congregation began to take a more active role in the United Church of Christ and in the community, plans were begun, under the leadership of Rev. Edward L. Holloway, to construct a Family Life Center.

First Congregational Christian Church was organized in 1902 by six families who left Price Memorial A.M.E. Zion Church in Concord, North Carolina. The Rev. Lewis H. Wyche served as pastor for the beginning years of this new congregation. The group met in a house which they purchased as their gathering place, located on the corner of Broad and Fox Streets in Concord. A church building was erected during the pastorate of Rev. Henry R. Walden, who served the congregation from 1911 to 1915. This building was relocated on the site in 1924, when Rev. William A. Clark was pastor, in order to give it a more prominent position in the community. The historical record of the congregation states, " the church was put on wheels and rolled up the hill to the present location."

There was little growth in the size of the congregation until the early 1940s when Rev. Ronald M. Coley became pastor. He was well known for his work among the youth and was instrumental in helping to make plans for the construction of a new church building. His first tenure with the congregation was from 1943 to 1947, and after taking a leave of absence from the congregation, he returned to serve from 1950 to 1953, at which time the planned-for new building was constructed. The Rev. Ervin E. Milton was pastor of the congregation from 1970 to 1973, and it was under his leadership that the church became quite involved in the work and ministry of the Southern Conference of the United Church of Christ as well as in the wider ministry of the denomination. Rev. Thomas H. Clawson served the congregation as supply pastor beginning in 1975 and was ordained while serving the church. He remained with the church for eighteen years and not only helped the church grow in numbers and spirit but also led the congregation in making a number of improvements to their building, such as installing stained glass windows, adding air conditioning, and providing access for the handicapped.

The Rev. Edward L. Holloway became supply pastor at First Church early in 2001 and was formally installed as pastor in July of 2002. He has continued to expand the ministry of the congregation within the Southern Conference and the community. Examples of the congregation's outreach is their involvement in the Salvation Army's Christmas Drive, supporting the Logan Daycare and serving as a host site for the SHARE program, a national non-profit food distribution network designed to help everyone regardless of their economic status. Pastor Holloway writes, "As we look forward to our future, we envision growth in spirit and size. Currently we are in the process of purchasing land for a new building in order to have more room for fellowship with each other and our neighbors in Christ. We eagerly await the time when we can gather comfortably in large numbers to praise God and forward our Christian ministry."

Persons Entering Full-time Christian Service Since 1965

Rev. Roosevelt Baxter, Jr.

Rev. Johnnie Jones

Pastoral Leadership Since 1965

Rev. H. L. Pinckeney (Presbyterian)	**1965-1968**
Rev. R. Worsley (Presbyterian)	**1969-**
Rev. Ervin E. Milton	**1970-1973**
Rev. J. Scales (Supply)	**1974-1975**
Rev. Thomas H. Clawson	**1975-1993**
Rev. Johnnie Jones (Interim)	**1993-1994**
Rev. A.R. Hendricks	**1994-2000**
Rev. H. O. Robinson (Supply A.M.E.Z)	**2000-2001**
Rev. Edward L. Holloway	**2001-**

New Gilead Reformed, UCC

2400 Old Salisbury Road, Concord, NC 28025
Membership: 222

There is evidence that a Reformed Congregation was meeting as early as 1766 and that there might have been a building dating back to that time. It is reported that around 1837-1845 the building was "old, dilapidated and uninviting," and then in 1851 the congregation " relocated the church to the present site on Old Salisbury-Concord Road." It appears there was a church building on the property before 1847, but that year an old building was demolished and a "neat brick building was begun." It was completed in 1857, built primarily by a skilled member, Elder John Hileman. In 1888 a new sanctuary was erected and the old building was sold at auction for $51.27. In 1937 church school rooms were added to the back of the building. This structure served the congregation well until 1960 when a new educational building was dedicated in March.

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The actual organizational date of New Gilead Church is unknown, but the congregation recognizes 1766 as the year it was organized and Rev. Samuel Suther as the organizing pastor. What can be said with certainty is that this is one of the oldest Reformed Churches in this part of North Carolina. This congregation of people of German Reformed faith was originally known as Cold Water Church, and it was reported that on August 22, 1768, Governor Tryon attended worship here and spoke highly of Rev. Samuel Suther. In these early years, the Reformed and Lutheran people cooperated in religious matters, and from 1814 until 1843 this was a union church. After the Lutheran people withdrew and constructed their own church, the Reformed congregation struggled for more than thirty years. After Rev. Suther resigned in 1786, the church faltered under "sporadic pastoral" leadership until Dr. Jeremiah Ingold, pastor of the West Rowan Charge, helped relocate the congregation to its present site around 1847. A new brick structure was erected over the next ten years and the church became known as Mount Gilead Reformed Church. This building, which served the congregation until 1888, was constructed under the skillful hand of Elder John Hileman, who demolished an old building that stood on the site and almost single-handedly constructed a new church sanctuary that was dedicated in 1857.

In 1888 a new sanctuary was erected next to the 1857 building, which was then used as a Sunday School room until 1900 when it was auctioned off for

$51.27. The congregation once again went through a period of limited pastoral oversight and in 1918 asked the pastor of Trinity Church, Concord, to serve the church as a stated supply. Upon approval of the Classis of North Carolina, New Gilead and Trinity Church became a two-church charge with Rev. William C. Lyerly serving as pastor. The congregation began to experience growth, and by 1937 a number of new Sunday School rooms were added to the rear of the sanctuary. In 1950 the congregation, now a member of the Evangelical and Reformed Church, was constituted as a self-supporting charge and was separated from Trinity Church in Concord. The Rev. Charles E. Hiatt was called as the first full-time pastor, and during his pastorate, plans got underway for a new educational wing. This wing was completed in March of 1960 under the pastoral leadership of Rev. Merle F. Sollinger. As the congregation grew, it became increasingly involved in the life and mission of the wider church. It has helped establish at least three other congregations and has had several members enter full-time Christian service. Besides supporting the projects of the denomination, such as Nazareth Children's Home and Johns River Valley Camp, the congregation participates in the community Meals on Wheels program and Habitat for Humanity.

The celebration of the 200th Anniversary of the congregation in 1966 brought the members closer together. The Rev. Banks Shepherd, who was serving the church at the time, wrote a comprehensive history of the church entitled, "New Gilead Church: A History of the German Reformed People on Coldwater." Since their Bi-Centennial Celebration the church reports the following accomplishments:

1969—Renovated the Sanctuary
1976—Remodeled the Educational Building
1989—Installed Stained Glass windows in the Sanctuary
1991—Remodeled the Church Kitchen
1991—Celebrated the 225th Anniversary and published Pictorial Directory
2002—Constructed a Scout Building

Pastoral Leadership Since 1965

Rev. Banks D. Shepherd	**1963-1966**
Rev. Linn Finger	**1966-1968**
Rev. Huitt R. Carpenter	**1969-1973**
Rev. Frank K. Bostian	**1973-1975**
Rev. W. Thomas Madren	**1975-1986**
Rev. Lawrence Bolick	**1987-1993**
Rev. Elaine McSwain Sipe	**1994-2000**
Rev. James Peeler, Interim Minister	**2000-2002**
Rev. Dan Smith	**2002-2005**
Rev. Linn Finger, Interim Minister	**2005-2006**
Rev. Jimmy S. Norred, Interim	**2006-2007**

Trinity Reformed UCC

38 Church Street NE, Concord, NC 28026
Membership: 174

Trinity Reformed Church was organized January 1, 1881, and by 1884 a lot had been purchased on Church Street and a church building had been constructed. A parsonage was built and dedicated on an adjoining lot around 1892 when Trinity Church became part of a two church charge with New Gilead Reformed Church known as the Concord Charge. In 1905 the church building was renovated, and Art Glass windows and new pews were added. The church relocated three blocks from the original building. The old building was sold at auction for $26,000, and the present Gothic building was ready for occupancy March 7, 1926. The building with architect's fees and furnishings cost approximately $54,000.

Trinity Church can trace its roots back as far as 1879 when the Reformed Church Classis of North Carolina asked Rev. Dr. Peter M. Trexler, who was pastor of the West Rowan Charge, to give oversight to a group of Reformed persons in Concord interested in starting a new church. In 1880 financial aid was granted by the Board of Missions and Rev. G. Dickey Gurley was to serve the small group of people who had been holding services in the Cabarrus Court House. The group moved to the Means Building on South Church Street, and a congregation was organized on January 1, 1881, with Rev. Dr. Paul Barringer serving as supply. A lot was purchased at the corner of Church and Means Streets at a cost of $450, and plans were drawn for the first church building. A building was constructed and ready for use by April 13, 1885, and Rev. Peter M. Trexler, who helped found the church, became the minister and served until 1892, when the church had grown to 36 confirmed members and 32 unconfirmed members.

In 1892 Trinity Church and the neighboring New Gilead Reformed Church joined together to form the Concord Charge, and the Rev. Paul Barringer was called as pastor. During his pastorate, the lot adjoining the church was purchased and a parsonage was built. Rev. B.F. Davis served the church from 1894-1898. Under his leadership, Trinity Church was once again enrolled by the Board of Missions and in 1896 became a one-point parish. Rev. Davis instilled in the congregation a zeal for mission work. This concern for missions helped pioneer the Women's Missionary Society of the Classis, which later became the Women's Missionary Society of the Southern Synod of the Evangelical and Reformed Church.

From 1898 to 1918, there were six pastoral changes with one period of a three-year vacancy when Trinity Church floundered. Rev. William C. Lyerly came to the charge in 1918, when once again the congregation joined with the New Gilead congregation to form a charge. Rev. Lyerly was able to regroup the congregation and helped give it new life. It was decided to transplant the congregation to a new site on Church Street just three blocks north of where they were presently located. The old building was sold at auction for the sum of $26,000, and plans for a new gothic building were approved on June 8, 1923. Due to the lack of needed funds, the new building was not ready for occupancy until March 7, 1926. Since the new owners of the original building took possession in 1925, the congregation made arrangements to meet in the old Clara Harris School building until their new building was completed. The cost of the new building in 1926, with architect's fees and furnishings, was approximately $54,000.

Under the leadership of Rev. Hugo C. Kellermyer, 1929-1941, the church made its most significant progress by increasing the membership by 44% and greatly enhancing the church building by adding a new organ and Maryland chimes. In 1942 the Rev. Roy C. Whisenhunt became pastor and served the congregation for almost ten years, during which time a fellowship hall was built and the congregation once again separated from New Gilead to become a one-point parish. In 1955 the Rev. Dr. Banks J. Peeler became pastor of Trinity Church and served it through a period of wonderful spiritual and numerical growth until he was called to be fulltime president of the Southern Synod in 1963, where he helped facilitate the merger that brought into being the United Church of Christ.

The Rev. Carl T. Daye served the congregation from 1968 to 1985, during which time a number of improvements were made at the parsonage and the church sanctuary was redecorated, along with the purchase of a new Allen digital organ. The congregation was helped to meet its financial challenges when Mrs. Cora Foil made Trinity Church her sole beneficiary. Rev. Daye led the congregation in forming a "cluster ministry" with six other United Church congregations in the Concord-Kannapolis area to carry out shared ministries of worship, outreach and fellowship. A significant period of history for Trinity Church began when the Rev. Philip R. Myers was called to the church upon his graduation from Lancaster Theological Seminary in 1987. He served the congregation until October of 1994. His youthful and enthusiastic leadership gave the church new life and new direction. One member of the church commented that for a long time attending worship was not a high priority, but now he said, " I make every effort to come; I am afraid if I stay away, I might miss something." There was growth in worship attendance and youth ministry, as well as men's and women's work. More effort of the congregation was directed to helping others, with members becoming involved in the CROP Walk for World Hunger, the local Soup Kitchen, the Winter Night Shelter, the Battered Women's Shelter and Habitat for Humanity. Benevolence became a key word so that the benevolent portion of the budget reached 10% of the annual church budget. Along with all of this activity came the renovation of the church building at a cost of over $325,000 which was completed with a dedication service on May 19, 1991.

With renovated facilities came the formation of several new ministries. The Thirty-Niner Club was formed early in 1992 for members 60 years and older. Care, a lay visitation program to shutins, and Relay, a lay visitation program to welcome visitors was formed, as well as a drama ministry called Faith and Fantasy. Another bold step was to purchase additional property that came available next to the church and to sell the parsonage and offer the minister a housing allowance. Rev. Myers and his family moved into their own new home in 1993. In this same year, Ms. Gabriele Palm of Lohmar, Germany, arrived in Concord to serve a year internship at Trinity, which gave the church a new appreciation for the world-wide character of the Christian Church.

A number of factors led the congregation to enter into a Long-Range Planning Process which brought into being what became known as "Vision 2000" and laid out a six year plan for congregational growth and witness. The Rev. J. Nathan King came to the congregation in 2001 and has faithfully carried on the vision of the 2000 long-range plan. He has given it expression and meaning by leading the congregation to encompass the "God is Still Speaking" emphasis of the United Church of Christ and welcome persons into the congregation regardless of where they are on life's journey. The congregation continues to broaden its vision as the Body of Christ in ministry to and with persons "no matter who they are."

Persons Entering Full-time Christian Service Since 1965

Rev. Michael Warburton—Ordained 1993

Pastoral Leadership Since 1965

Rev. George Fidler	**1964-1968**
Rev. Carl T. Daye	**1968-1985**
Rev. Ray Berrian	**1986-**
Rev. Guy Fisher	**1986-1987**
Rev. Philip R. Myers	**1987-1994**
Rev. Gabriele Palm, German Interim	**1993-1994**
Rev. Richard Cheek, Interim	**1994-1995**
Rev. Steve W. Lucas	**1996-1999**
Rev. Richard Cheek, Interim	**1999-2000**
Rev. J. Nathan King	**2001-**

Trinity Reformed UCC

217 Second Avenue NE, Conover, NC 28613
Membership: 483

Trinity Church was organized in 1892 but even before organization day, a building had been constructed. This building served the congregation until 1936 when what became known as the "Rock Church," because it was constructed of quarried stone, replaced it in 1935. As the congregation grew and became self-supporting, plans were developed to add an education wing, but the Second World War delayed the construction of this new wing. In 1945 the congregation had larger dreams and voted to relocate the church and build a more modern facility, which was ready for occupancy August 2, 1953.

Trinity Church has a long and rich history. It can trace its roots back to Reformed and Lutheran folks meeting in the 1700s worshiping under the name of St. John's Church and described as being located in the "bend of the Catawba River" two miles Northeast of Conover. St. John's Church is thought to be one of the first churches to be organized in Catawba County. Trinity Church was officially organized in 1892 under the leadership of Dr. Jacob C. Clapp, who was at the time president of Catawba College, which was then located in Newton, North Carolina. There had been two small independent Sunday Schools operating in the vicinity of the village of Conover, and it seemed like a logical place for a "German Reformed Church." A committee was formed and a small brick church building was constructed to house the new congregation even before it was officially organized. Fifteen of the seventeen charter members of what was to become Trinity German Reformed Church came from St. John's Church, thus the tracing of its roots back to that Reformed-Lutheran "union" community of faith. After being organized in 1892 and becoming part of the Classis of North Carolina in May of 1893, Trinity Church became part of the Catawba Charge consisting of St. John's, St. Paul's, and Smyrna churches. The parsonage for the charge was located in Conover. Records indicate that in 1913 the membership of St. John's Church was transferred into Trinity Church and the congregation became known as Trinity-St. John's Church.

A thoughtful look at the various names identifying this congregation over the years helps to give a feeling for the growth and challenges of this church during the nearly 115 years of history. They are listed here to help stimulate interest in looking into the exciting and witnessing life of a congregation that has had a long line of good ministerial leadership and has tried to be responsive to the challenges of the times.

St. John's Church
The German Reformed Church of Conover
Trinity German Reformed Church
Trinity-St. John's Church
Trinity Reformed Church
Trinity Evangelical and Reformed Church
Trinity United Church of Christ
Trinity Reformed, United Church of Christ

The congregation grew over the years, and by 1935, a new building known as the "Rock Church" replaced the original brick structure with the memorial stained glass windows that had been put in the brick building in 1919 "beautifully fitted" into the new sanctuary. About this same time, there was a property settlement with the St. John's Missouri Synod Lutheran Church that had been sharing the building, and the congregation became a single church charge now to be officially known as Trinity Church rather than Trinity-St. John's. The church was served at this time by the Rev. A. Wilson

Cheek, who served from May 28, 1939, until May of 1944 when he left to serve Faith Church, Brookford, NC, and initiate work in Hickory, NC, to be known as Macedonia Church. Due to a change in the population in this area of Hickory, Macedonia Church closed in 1962 with a number of the members being transferred to new work begun in the St. Stephen's area, which chose the name Church of the Master, UCC.

In 1893 a parsonage was purchased and served to provide housing for the ministers until around 1923 when a two story parsonage was constructed at the same location. In 1958 a modern house was built directly across the street from the church to provide housing for the minister. A Youth Activity Building and an outdoor recreational area was built adjacent to the parsonage in 1964. This Youth Activity Building now houses an Adult Day Care Program, part of the church's outreach ministry into the community. A Life Enrichment Center and expanded church offices were added to the building in 1992.

In 1944 Rev. Lonnie A. Carpenter became pastor of Trinity Church, and at a meeting held March 4, 1945, a vote was taken to abandon plans to construct an educational wing to the present building and to relocate the church on available property two blocks north. The decision was "to build a new edifice and educational building" which was dedicated August 2, 1953, at a total cost of $413,000. The educational wing of this building was named in honor of Adrian L. Shuford, Sr., who, along with his wife Annie, joined the congregation in 1913 and became a very active and influential member. Shuford served as Sunday School Superintendent for 40 years. There was significant growth both in numbers and programs under Carpenter's leadership. He added a net gain of 226 members to the rolls and began such lasting programs as a weekday kindergarten, begun in 1946, and the famous Trinity Men's Barbecue begun in 1950.

In 1956, the Rev. Edwin Alcorn became pastor and in 1958 led the congregation in the construction of a new modern parsonage located directly across the street from the church. A growing youth program helped precipitate the construction of a Youth Activities Building in 1964. An emphasis on Christian Education prompted the calling of Rev. Joe Wise as the first full-time Christian Education person. The congregation was sorry to see Rev. Alcorn leave early in 1966, but were proud to share his skills with the Southern Conference as the Associate Conference Minister of the Western North Carolina Association with offices in Salisbury. Rev. Van D. Grimes was called to the congregation in June 1966 and served for ten years, adding more than 100 new members to those serving through Trinity Church. The next serious growth took place under the leadership of Rev. Les Wicker, who assumed his responsibilities as pastor on April 1, 1977. He organized a Youth Club, began televising services over the local TV station, raised the visibility of the church through a variety of forms including large bulletin boards, and broadened the outreach of the congregation through a bus ministry and community recreational programs. The church grew to its largest membership of 815 and began plans for a new Life Enrichment Center, which was completed and dedicated in 1992 as part of the 100th Anniversary Celebration.

The church has not been without its problems, and it experienced a split shortly after the Life Enrichment Center was dedicated and Rev. Wicker resigned. This division did not curtail their deep commitment to the mission and ministry of the church. Trinity has always been concerned about outreach into the community and the growth of denominational projects.

The congregation has had an active Scout program since 1936, an active women's group since 1904, and an active men's group since 1940.

The church was instrumental in establishing Blowing Rock Assembly Grounds, Johns River Valley Camp, United Church Retirement Homes, and has been a strong supporter of Catawba College. In the community the church since 1984 has provided their Youth Activity Building for an Adult Day Care program operated by Adult Life Programs, Inc; they established a Children's School in 2001; and in 2002, helped build and finance a Habitat for Humanity house. More recently, the Dewey Houston Scholarship was established for young persons desiring to go to college, and emphasis for expanding ministry among youth has been strengthened with the employment of Rev. Peggy J. Stout as Minister of Education.

Pastoral Leadership Since 1965

Rev. Edwin M. Alcorn	**1956-1966**
Rev. Van D. Grimes	**1966-1976**
Rev. Leslie C. Wicker	**1977-1996**
Rev. Dr. Thomas R. Hamilton, Interim	**1996-1998**
Rev. Dr. Carroll E. Bartholomew	**1998-2001**
Rev. Merlin T. Batt	**2001-2006**

Associate Pastors or Ministers of Education Since 1965

Rev. Joseph Wise	**1965**
Ms. Gennie Lou Piercy-Byerly	**1967**
Rev. Lawrence Bolick	**1977**
Mr. Peter Bost	
Ms. Ginny Bunn	
Mr. Eric Davis	**1987**
Rev. Walter Patten	**1991**
Rev. Elizabeth Davis	**1992**
Rev. Peggy J. Stout	**2002**

Pleasant Union UCC

2635 Pleasant Union Road, Denton, NC 27239
Membership: 20

Pleasant Union Church was organized by Rev. J. H. Jarrell in 1890. The land and a small building were purchased from the Methodist Protestant Church. The congregation was supported by the Deep River Conference of the Christian Church. A second building was constructed around 1918 and a third around 1933. The present church building was dedicated August 30, 1964. A well-kept cemetery and an outdoor picnic area are parts of the church facilities.

Pleasant Union Church dates back to August 23, 1890, when a group of ten persons were organized into Pleasant Union Christian Church by Rev. E. H. Jarrell. The two acres of land for a church building and cemetery were purchased from the Methodist Protestant Church February 20, 1894, for the sum of $8.00. This land had been obtained by the Methodist Protestant Church in 1878 from Alson and Mary Hoover. The small group of people at first gathered for worship and fellowship under a brush arbor. The congregation's first building was built in the late 1890s and was used both for church and what was known as a "subscription" school. Even after the North Carolina General Assembly passed the Public School Law in 1839, there were few school buildings constructed in rural areas until the early 1900s.

Pleasant Union Church was one of fifteen Christian churches organized in Randolph County from 1875 to 1900. A number of these did not make much progress until somewhat later. The clearest records that can be found of this congregation indicate that by 1918 there was a need to reorganize and build a new building. The minutes of the church state, “Pleasant Union Christian Church was reorganized June 22, 1918, according to the government and principles of the Christian Church by Rev. G. R. Underwood, an elder in the western N.C. Christian Conference.” A second building to house the activities of this congregation was probably completed around 1923. The congregation voted in 1933 to remodel the building, but for some reason the effort to remodel turned into the purchase of additional land and the construction of a completely new building that became known as “The High Church” because of its steep-pitched roof.

Over the years, the church continued to witness to the community and although it never grew into a large congregation, it was made up of dedicated individuals who saw the need to continually provide adequate facilities for ministry. In order to upgrade the building constructed in the late 1930s, a building fund was initiated in 1955, and again additional land was purchased. On August 30, 1964, a new brick church building was dedicated with the sermon for the day being preached by Dr. Clyde Fields, who was the Superintendent of the Southern Convention of the Christian Church. The title of his sermon was “The Meaning of the Church.” In a comprehensive history of the church written for this occasion, it is stated, “This new church is the fourth since the beginning, the first building being located just west of the cemetery, the second on the northeast side of the cemetery, and the third located just west of the present building.” One important addition to the church site was a bell from the 1800s that had been used by the Redberry School. It was placed on a twenty-five foot hand-hewn forked wild locust tree above the church sign. This addition was completed by Mr. Dallas McDowell in 1968 and is used to summon people to the activities of the church.

In 1990, when Pleasant Union Church celebrated its 100th Anniversary, it was written of its ministry, “For more than 100 years, folks have been gathering at the foot of Dutchman’s Mountain to worship their Lord, witness marriages, and bury their loved ones. Church services here have provided encouragement to the weary, fellowship to the lonely and uplifting to Christian and community spirit”.

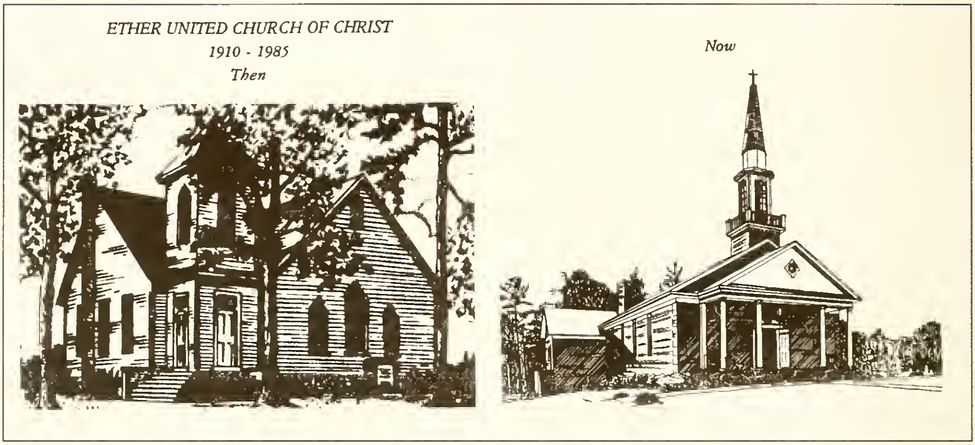
It was reported by the secretary of Pleasant Union Church that around 2005, under the leadership of Rev. Gary Phaup, the church “pulled away from the United Church of Christ and switched its affiliation to the 4Cs (Conservative Congregational Christian Conference).”

Pastoral Leadership

Rev. E.H. Jarrell	**1890-1892**	**Rev. Kenneth C. Ferree**	**1963-1967**
Rev. J. A. Webster	**1892-1898**	**Rev. Roy C. Whisenhunt**	**1969-1978**
Rev. J. W. Parker	**1898-1899**	**Rev. W. R. Anderson**	**1978-1979**
Rev. M. A. Baldwin	**1899-1900**	**Rev. Robert N. Hunsucker**	**1979-1984**
Rev. J. W. Parker	**1900-1904**	**Rev. Gary B. Phaup, Interim**	**1984-1985**
Rev. J. A. Webster	**1904-**	**Rev. Larry McEntire**	**1985-1991**
Rev. G. R. Underwood	**1918-1921**	**Rev. Jack Carter, Interim**	**1991-1992**
Rev. W. N. Hayes	**1921-1927**	**Rev. Darrell Wilson, Supply**	**1993-**
Rev. B. H. Lowdermilk	**1927-1955**	**Rev. Frank Miller, Interim**	**1993-1994**
Rev. W. T. Joyner	**1956-1959**	**Rev. Mike Wilburn, Supply**	**1994-**
Rev. Carl Brady, Supply	**1959-**	**Rev. Gary B. Phaup, Interim**	**1995-**
Rev. M. L. Fogleman	**1959-1962**	**Rev. Danny Miller**	**2007-**
Rev. Lewis Wicker, Supply	**1962-**		

Ether Congregational Christian Church (UCC)

One-quarter mile off Route 220, Ether, NC
Membership 1984: 49


ETHER UNITED CHURCH OF CHRIST
1910 - 1985
Then
Now

Ether Christian Church was organized on August 4, 1910, by Rev. S. B. Clapp. Land was donated by Mr. and Mrs. S.C. Freeman. The first building was constructed around 1912 and was replaced with a new structure in 1972. The church joined the United Church of Christ in 1970.

◆

Ether Christian Church was organized on August 4, 1910, by Rev. S. B. Clapp and with the assistance of Rev. J. Frank Morgan. Land for a church building was donated by Mr. and Mrs. S. C. Freeman. Lumber, and other materials for the building, were donated by Mr. S. C. Freeman and his friend Mr. Hiram Freeman. The building was built by Manley Freeman, Richard D. Kern, and S.C. Freeman. When completed. the church building was deeded to the Southern Convention of the Congregational Christian Churches with offices at Elon College, North Carolina.

When the church was organized, there were thirty-two charter members, and Rev. J. Frank Morgan was the first minister. One of the highlights of the congregation was the celebration of the 50th Anniversary on August 7, 1960, when Rev. J. Frank Apple, who had been the third pastor of the congregation, returned to deliver the sermon. Ten of the original charter members were still living and attended the celebration.

On May 3, 1970, the congregation voted to become a part of the Southern Conference of the United Church of Christ, and soon afterwards plans were in the making to build a new church building. A new building was constructed in 1972 replacing the original building, and on October 3, 1976, the congregation gathered to celebrate paying off its indebtedness. The sermon for this occasion was delivered by the Rev. Edwin Alcorn, the Associate Conference Minister of the Western North Carolina Association of the Southern Conference.

(Material from the Elon Archives)

Shiloh United Church of Christ

100 S. Main Street, Faith, NC 28041
Membership: 518

Shiloh Church was organized March 19, 1871, and during the time the congregation was anticipating becoming an organized group, a building was built on land about three miles from the present location. A second one-room church sanctuary was built on land donated by three Peeler brothers around 1898. The first unit of the present native granite stone building was erected at a third location in 1919 on land purchased from W. C. Coughenhour. The congregation has built and owned three parsonages during the course of its history. Major additions to the present building were made in 1958, 1991, 1999 and 2001.

Shiloh Church has an interesting history dating back to 1871 when people of German Reformed heritage settled south of Salisbury, NC, and began holding services in the community log school house. The Rev. J. C. Denny and ministerial student Peter M. Trexler conducted the various activities of the gathered group. Even before they decided to formally organize as a congregation, they made plans to build a church building. At the time, there was a Methodist church in the area that had disbanded and left behind a frame structure which was purchased for a small sum. The available wood was used to build a building soon to be known as Shiloh German Reformed Church. The first building of Shiloh Church was built on two and a half acres of land purchased for $5.00 and was located near the junction of what is known today as Faith Road and Barringer Road. The church was formally organized on March 19, 1871, with seventeen charter members.

In the same year the church was organized, a famous "Shiloh Resolution" was adopted by the congregation and supported by other congregations in the area. It was a resolution strongly supporting the "Mother Church" at a time when there was talk of "secession or alienation of the Southern from the Northern Reformed Churches." The support of the Shiloh congregation for the work of the Synod of the Reformed Church in the United States was a strong influence in keeping the church in this area united.

There was a turn in the life of this new congregation in 1883 when a problem arose with the minister wanting the church to consider affiliation with the Methodist denomination. Those in favor of this move withdrew from the church, leaving the building and property to those loyal to the Reformed Church. After this split, the church struggled until September 14, 1898, when a group of Reformed people gathered to consider their common religious needs and decided to construct a church building at a new location on land donated by the Peeler brothers: John, Monroe, and Alexander. Although this was somewhat of a new beginning, they took with them the name Shiloh. Dr. J.M.L. Lyerly, President of Crescent Academy and Business College, who had helped guide the group through this transition period, served as supply pastor until 1906. In May of 1906, the Reformed Church Classis of North Carolina set Shiloh congregation apart for the Rowan Charge, and Rev. Calvin B. Heller was elected as their full-time minister. By 1918 there was talk of building a third church building at a new location, and in May of that year a site was purchased at the corner of Main Street and Granite Quarry Road from W. C. Coughenhour on which the first unit of the present native granite structure was built. It should be noted that the land on which the church building and cemetery were located, as well as the first two parsonages, was land originally owned by the Peeler brothers. The Old Shiloh Cemetery still occupies that land, and a beautifully compiled "Shiloh Cemetery Handbook" describing it was published in 2004. Services were first held in this beautiful new granite stone building on May 18, 1924. Following the relocation and construction of this new building, the congregation had a series of exceptionally productive pastorates. The growth of the congregation led to a major building project in 1958 when an educational annex built of native stone was added, built in contemporary architectural design. This building was completed under the pastoral leadership of Rev. Carl R. Martin. An earlier building project in 1946 saw the congregation building a new parsonage at Main and Battle Streets when Rev. Terrell M. Shoffner was pastor.

Rev. Van D. Grimes became pastor in 1962 and led the congregation through a rather extensive self-study and reorganization. The Shiloh Christian Scholarship Fund was established to help provide financial support for anyone studying for Christian Ministry. The church also paid off all of its debt on the church and educational buildings. Numerical growth continued to be the order of the day for Shiloh Church, and it reported in 1971 "the largest recorded Confirmation Class of twenty youth who were confirmed and joined the church under the pastoral leadership of Dr. George Dillinger." Rev. Charles W. Sigler was pastor of the church during a period of planning and expansion, 1983-1992 and upon his retirement, he was elected Pastor Emeritus. Renovation of the lower level of the building, handicap accessible rest room, parlor, and sound system in the nursery and choir room was accomplished. The congregation was also looking forward to some even more major building projects which were undertaken from 1993 to 2003 under the leadership of Rev. Lawrence R. Bolick. The first phase of construction, which was completed in 1999, was to renovate the fellowship hall, add new bathrooms and kitchen, and install an elevator. The second phase was the complete renovation of the educational building at a cost of more than $1.2 million.

Because of its location between two of the benevolent institutions of the United Church of Christ, Nazareth Home for Children and Catawba College, and the deep involvement of its ministers and lay people in the workings of the denomination, this congregation has been an active participant in outreach and mission work. A recent example of this is the congregation's relationship with the Cherry Creek Indian Reservation in South Dakota beginning in 1995. There is a former Congregational Christian Church on the reservation, now a United Church of Christ, and their building was in such disrepair that it was condemned. Through the pastoral relationship of Rev. Charles Sigler, Shiloh Church formed a partnership with this congregation and through contributions and work camps over the next few years helped Cherry Creek United Church of Christ construct a new building that was dedicated on June 20, 1999, when Rev. Lawrence Bolick and work campers from Shiloh Church were present for the service of dedication. Other examples are mission trips taken by youth in the church: 2003 - Wilmington, NC, 2004 – Portsmouth, OH, 2005 – Tyonek, AK, 2006 – Savannah, GA, 2007 – Chatham, IL, and 2008 – Valdosta, GA. Adult mission trips were 2007 – Harnett County, NC, and 2008 – Valdosta, GA. There is also major support for the Rowan Helping Ministries, a non-profit local ministry reaching out primarily to homeless persons.

Shiloh still maintains the original cemetery, but it has outgrown the space there and acquired a second cemetery in Faith on Cemetery Drive. The previously mentioned Shiloh Cemetery Handbook includes every interment up to the date of publication.

Shiloh Church has a long history with the successors of the North Carolina Classis of the Reformed Church, but recently as the result of decisions made by the General Synod of the United Church of Christ, has voted to disassociate itself for the present from this denomination and change its name to Shiloh Reformed Church.

1869 – Shiloh German Reformed Church dropped the word German

1934 – Merged with Evangelical Synod of North America to become Shiloh Evangelical and Reformed Church

1957 – Merged with Congregational Christian Churches to become Shiloh United Church of Christ

2005 – In August voted to leave the Southern Conference of the UCC to become independent

2005 – In September voted to change name to Shiloh Reformed Church of Faith, Faith, NC

Persons Entering Fulltime Christian Service Since 1965

Rev. Gene Peeler **Ordained 1969**

Pastoral Leadership Since 1965

Rev. Van D. Grimes	**1962-1966**
Rev. Max L. Tussey	**1967-1970**
Rev. George E. Dillinger	**1970-1973**
Rev. James L. Peeler	**1973-1982**
Rev. Charles W. Sigler	**1983-1993**
Rev. Lawrence R. Bolick	**1993-2003**
Priscilla J. Causey, Licensed Minister	**2003-2005**
Rev. Wayne Trexler	**2005-**

Mission Statement:

"Our mission, a fellowship of Christians, is to share the love of Jesus Christ with people everywhere through the ministries of worship, discipleship, evangelism and missions."

Brightwood Evangelical and Reformed Church

Gibsonville, North Carolina
Membership 1976: 152

BRIGHTWOOD
CHRISTIAN CHURCH

Conversations began in 1958 about starting a new church in the Brightwood community near Gibsonville, North Carolina. Representatives from First E and R Church in Burlington and St. Mark's E and R Church outside of Elon College were especially interested in this venture. Services were held in the homes of interested individuals, and in 1939 a congregation was organized under the leadership of Rev. Aubrey W. Hedrick with 28 persons signing the charter. The congregation was enrolled as a member of the then Southern Synod on February 13, 1940.

A building committee was appointed and plans were developed for a chapel and four classrooms. This frame building was to be located on a lot two miles west of Gibsonville which was contributed by Mr. and Mrs. Thomas F. Huffman. The building was dedicated July 6, 1941. In addition to this first unit, a "hut" was erected in 1944 to help meet the social and educational needs of the congregation. The congregation became part of a charge with St. Mark's

Church known as the Boone Station Charge.

In 1958 Brightwood Church was enrolled by the Board of National Missions of the Evangelical and Reformed Church to receive subsidy towards becoming a full-time pastorate, and a parsonage was constructed on a lot donated by Mr. and Mrs. Quint Tickle. Rev. C. Donald Lyerly, a 1954 graduate of Lancaster Theological Seminary, Lancaster, Pennsylvania became the first full-time minister of the congregation.

The congregation continued to grow and expand. On July 1, 1964 they purchased the Baldwin property adjacent to the church property consisting of six acres and a house. Unfortunately, this community, composed of small farms and homes of industrial workers, did not expand as rapidly as expected, so it was necessary for the church to go back to supply ministers. With the lack of consistent ministerial leadership, the church went through a period of change and around 1976, withdrew as a member-church of the denomination, which at that point was the United Church of Christ. The church today continues to witness to the community in significant ways. While it is an independent congregation, it has its roots in the historical traditions of the United Church of Christ.

Community Christian Fellowship

1507 E. Cone Boulevard, Greensboro, NC 27405
Membership: 52

Community Christian Fellowship was organized in 1998 by Rev. Dr. Joseph Venable. In 1999, with the help of the United Church of Christ Cornerstone Foundation, a church building was purchased at 1587 E. Cone Boulevard for about $80,000. It was at this time that the name was changed from Community United Church of Christ, which was the name under which it was chartered.

The Rev. Dr. Joseph Venable, Jr., was the organizing pastor of what began as Community United Church of Christ. This congregation was organized in 1998 as a new mission start under the Southern Conference of the United Church. The majority of the charter members of this new congregation came from a sister congregation where there was a "serious philosophical difference" that could not at the time be reconciled.

This small group of committed individuals was able to secure a meeting place in Porter School on Ball Street in Greensboro, North Carolina. This school had been condemned for use by the school system, so in order to bring the building up to city building and fire codes, a lot of work was required. The major part of these improvements was accomplished by the members, and on July 5, 1998, the group held their first service at this location. They met at this location for the next fourteen months and even shared some of the space with a neighboring congregation, Kingdom of God Embassy.

In the city of Greensboro, there was a church building at 1507 E. Cone Boulevard that was vacant and for sale. The congregation who owned the building had merged with another small church and needed to sell the building. Members of Community UCC, Rev. Joe Venable, Cletus Jordan, and James Beasley, worked hard to negotiate a purchase price for the building which this new congregation could afford, and with the help of the United Church of Church Cornerstone Foundation, the building was purchased. Again it took a great deal of work on the part of members and friends to get the building ready for use, but late in 1999 the congregation moved into their new church home. The building was purchased for approximately $80,000. As the congregation began ministering in this new location, they saw a community advantage in changing the name of the church to Community Christian Fellowship.

One of the charter members, Mother Margaret Morehead Turner, died on June 2, 2004, and left the church a gift which enabled them to purchase a new communion table and a matching cross, which today adorn the sanctuary. There have been many challenges over the first ten years in the life of this congregation, but they have touched the lives of many persons in significant ways. They have encouraged persons such as Velma Jordan and Cletus Jordan to enter full-time Christian service and share their talents and skills in spreading the love of Christ to others. They have showed a special concern for the youth of the community and challenged Barbara Belle in 2005 to serve as youth director. She has since received her license through the Western North Carolina Association of the Southern Conference of the United Church of Christ and now serves as Associate Pastor of the congregation.

Pastoral Leadership Since 1965

Rev. Dr. Joseph Venable, Jr.	**1998-**
Rev. Barbara Belle, Associate Pastor	**2005-**

Congregational United Church of Christ

400 W. Radiance Drive, Greensboro, NC 27403
Membership: 413

Congregational Church was organized by Rev. L. I. Cox in 1900 as First Christian Church. After the merger of the Christian Church with the Congregational Churches, the local group took on the name of First Congregational Christian Church, and after 1967, when the church became part of the United Church of Christ, they adopted the single name Congregational.

Congregational UCC was organized in 1900 by Rev. L. I. Cox and given the name First Christian Church. After the merger of the Christian Church and the Congregational Churches, the local name was changed to First Congregational Christian Church. In 1975 the congregation reached a membership of 672.

The church sanctuary was renovated in the early 1960s and again in 1993. When the sanctuary was renovated, the organ was also reconstructed. The cost of this renovation was over $200,000. The fellowship hall and kitchen were renovated in 2001 at a cost of approximately $150,000.

This congregation has been very active both in denominational projects and in local ministries. It has played a key role in establishing interfaith and interracial activities in Greensboro and has helped establish such agencies as the Shepherd's Corner. Over the last few years regular mission trips have been undertaken to Franklinton Center, Blowing Rock Assembly Grounds, and to areas suffering from hurricane damage.

Three significant events in the life of the congregation over the forty years are as follows.

1. The congregation was asked to host the United Church Board for World Ministries for their five-day session, in November of 1968. Preparations were extensive, including providing for an advance team from New York to set up a control room and first aid center. The congregation gained a great deal from this experience and received high marks from the Board for its efficiency of arrangements and the hospitality experienced by the international delegation. The members of the congregation helped serve 1,763 meals over the five-day meeting.

2. In 1991 the General Synod of the United Church of Christ met in Norfolk, Virginia, which meant that Southern Conference was the host conference. Rev. William Smith, retired minister of Congregational UCC, served as chairperson of the Local Arrangement Committee. Bill drew heavily upon the membership of the congregation in the planning and implementation of the arrangements for the synod gathering. The result of this effort was a congregation with a renewed sense of support for the denomination and a stronger understanding of the multi-layered workings of its structure.

3. Rev. Julie Peeples was called to be the senior minister of Congregational Church in 1991 and became the first woman to be called to such a position in the Guilford County area. Rev. Peeples has continued her predecessors' emphasis on valuing the covenantal relationship with the United Church of Christ, and the congregation has gradually become a very open and inclusive one. The community has come to recognize the congregation for its inclusiveness, which has made this effort a significant part of the church's history.

Persons Entering Fulltime Christian Service

Dr. Warren Matthews
Rev. Robert Thurston
Rev. Mack Painter - ordained May 27, 1979
Rev. Terry Moore-Painter
Rev. Care Goodstal

Pastoral Leadership Since 1965

Rev. Dr. William Wisseman	**1965-1966**
Rev. Dr. Emmett Floyd	**1967-1980**
Rev. Dr. William C. Smith	**1980-1988**
Rev. Doyce Wise	**1989-1991**
Rev. Julie Peeples	**1991-**

Pastor Emeritus

Rev. Dr. William C. Smith

Emmanuel United Church of Christ

2909 Phillips Avenue, Greensboro, NC 27403
Membership: 86
Organized: 1895

EMMANUEL
UNITED CHURCH
OF CHRIST

Pastoral Leadership

Rev. Ervin E. Milton	**1968-**	**Rev. J. W. Venable, Jr.**	**1995-**
Rev. B. E. Cox	**1971-**	**Rev. G. Gay, Jr.**	**1998-**
Rev. W. H. Carr, Sr.	**1972-**	**Rev. L. A. Person**	**1999-**

Palm Street Christian Church

1921 Palm Street, Greensboro, NC 27405
Membership: 98

Palm Street Church was organized under the auspices of the Conference of the Christian Church by Rev. L. F. Johnson in 1905. Their first building was built soon after that and was enlarged in 1929. An educational building was built in 1950 and a new sanctuary around 1954. Around 1958, a new parsonage was constructed. In 1973 the educational building was remodeled, and by 1977 a fellowship building was built.

Palm Street Church was organized in 1905 by Rev. L. F. Johnson, and soon afterwards a modest building was constructed. In 1915 two classrooms were added to the building and the auditorium was enlarged. The building was again enlarged in 1929 when six classrooms were added to accommodate the growing Sunday School.

The congregation continued to grow, and in 1948 the lot and house next to the original church property were purchased to make room for a new educational building and sanctuary. The Educational Building was constructed first and was ready for occupancy on Sunday, August 20, 1950. The congregation held services in this new building, and the old church was torn down and a new structure built in its place. The new sanctuary was dedicated around November 1954.

Sometime around 1958, in order to provide better accommodations for the pastor, the first parsonage located at 1612 Buffalo Street was sold and a new house was built at 212 W. Cornwallis Drive, Palm Street Church voted to become a member of the United Church of Christ in 1961, and in this same year they added a beautiful organ to the church sanctuary. The church property was improved in 1952 when the Cone Mills Corporation deeded property to the church to be used for parking.

With the changes to the church building and surrounding area as well as the addition of parking, the church membership continued to increase to the point that more space was needed, especially for fellowship. A building committee was appointed, and by 1973, the Educational Building was renovated, and by 1977, the new fellowship building was ready for use.

Palm Street Church voted out of the United Church of Christ in late 1972 but continued to be active in the Western North Carolina Association and the Southern Conference for some time after that. They celebrated their seventy-fifth Anniversary in 1980 with the Rev. Edwin Alcorn, Associate Conference Minister, preaching the sermon, giving evidence of their continuing relationship with the judicatories of the United Church at that time.

Pastoral Leadership

Rev. L.F. Johnson	**Founder**
Rev. E. M. Carter	**1905-1907**
Rev. W. L. Wells	**1907-1908**
Dr. W. C. Wicker	**1908-1914**
Rev. H. S. Smith	**1914-1916**
Rev. P. V. Harris	**1916-1917**
Rev. H. S. Hardcastle	**1917-1918**
Rev. J.W. Knight	**1918-1920**
Rev. G.C. Crutchfield	**1920-1923**
Rev. H. B. Hall	**1923-1925**
Rev. J. A. Ledbetter	**1925-1926**
Rev. M. T. Sorrell	**1926-1928**
Rev. J. L. Neese	**1928-1934**
Rev. B. J. Earp	**1934-1936**
Rev. C. E. Gerringer	**1936-1937**
Rev. M. A. Pollard	**1937-1947**
Rev. J. L. Neese	**1948-1950**
Rev. M. V. Welch	**1950-1955**
Rev. W. A. Rich	**1955-1957**
Rev. T. D. Sutton	**1958-1960**
Rev. O. J. Powell	**1961-1965**
Rev. J. D. Schofield	**1965-1975**
Rev. C. W. Gunter	**1976-1977**
Rev. J. C. Daniels	**1977-1978**
Rev. Avery Brown	**1979-1984**
Rev. C. F. Cornelius	**1984-**
Rev. R. B. Geiger	**1996-**

Peace United Church of Christ

2714 West Market Street, Greensboro, NC 27403
Membership: 440

Peace Church was organized as First Reformed Church in 1903, and a lot was purchased on West Lee Street in Greensboro. There was a brick structure on the lot which was converted into a small chapel. An educational building and new chapel were built and dedicated in April, 1905. A sanctuary seating 400 was constructed in 1906. The congregation continued to grow, and in 1931 a three story brick annex was built to house the Sunday school. In 1957 the church moved to West Market Street and constructed the buildings which serve the congregation today.

Peace Church was organized as First Reformed Church in 1903 after the Classis of the Reformed Church in North Carolina authorized Rev. J. C. Leonard and Rev. J. D. Andrew to take a canvass of the Greensboro area and minister to the people there as time would permit. They supplied the mission until a theological student, Shuford Peeler, who was commissioned by the Board of Missions as the minister of the congregation, was ordained to the Christian ministry on July 12, 1903. A site for a church building was purchased that same year with a brick residence on the site being converted into a small chapel. Plans were immediately put in place for the construction of additional church facilities, which were constructed during the beginning of the next year and were ready for occupancy by April 1905. This first structure was more of an all-purpose building, and a sanctuary was built to accommodate 400 people and dedicated November 18, 1906. The cost of this building was just over $11,000. This building served the congregation well for more than sixteen years when, in order to provide for a growing Sunday School, a "hut" was erected on a lot at the rear of the church building. There was talk of relocating because of the need for additional space, but instead, during the pastorate of Rev. William C. Lyerly, a three-story brick annex was erected to provide space for "Sunday School and youth activities" in 1931.

The first parsonage to be provided by the congregation was purchased March 16, 1916, and occupied a lot next door to the church. This structure served as a parsonage until 1946 when it was sold and a second parsonage was purchased on East Fisher Circle. This house was later sold, and the church was without a parsonage until 1961. When full-time ministers needed a place to live during that time, a parsonage was rented. For the first twenty-five years of its existence, First Reformed Church of Greensboro received support from the Board of Home Missions, but it became self-supporting in 1928 during the pastorate of Rev. Harvey A. Fesperman.

Rev. Joshua L. Levens served as pastor of First Church from 1938 until 1946, and during his time with the congregation, the church was extensively redecorated and a new pipe organ was installed. Rev. Hoy L. Fesperman, brother of Harvey Fesperman, served the congregation from 1946 to 1960 during which time Greensboro had a significant increase in population and the membership of First Church had reached 546. The congregation employed its first Associate Pastor in 1951 in the person of Rev. H. Wayne Peck, and in that same year purchased a beautiful three-acre site on West Market Street with plans to relocate. Plans were formulated for the relocation and the construction of a first unit multi-purpose building. Such a building, which included a chapel, was built at a cost of approximately $250,000 and dedicated June 16, 1957. The old church building on West Lee Street was razed and the property sold. The organ from this building was sold to a congregation in Graham, NC. This was a time of challenge and change for First Church because it was not only involved in the activities related to their new building but was also cooperating with First Congregational Christian Church in establishing St. Peter's United Church of Christ located on Phillips Avenue in another part of Greensboro. The other significant happening was that the Evangelical and Reformed Church and the Congregational Christian Churches had merged to form the United Church of Christ, and that meant there were two congregations of the same denomination with "First" in their names within a few blocks.

Rev. G. Melvin Palmer became pastor of the church in 1960 and became a very active minister both in the life of the community and the denomination. Recognizing the need for a name change from First Church, he successfully led the congregation in choosing the name Peace Church, which the congregation adopted on Sunday, January 5, 1964. A parsonage was built on the rear of the church property in 1961, which provided housing for the pastor.

Peace Church played an important role in the formation of the Southern Conference of the United Church of Christ. The meeting where the Conference came into being in 1964 was held at the church, and Rev. Palmer was elected its first president.

By June 5, 1966, the debt on the building on West Market Street was paid and the mortgage burned. The church continued to raise funds for a more spacious sanctuary, which was constructed and dedicated March 18, 1979 at a cost of over $450,000. The congregation has always exercised good stewardship, and this building was completely debt free within five years. Even while this debt was being liquidated, Peace Church became the leading church in the Southern Conference benevolence program both in total giving and per capita giving. This generosity came to the fore when the congregation contributed over $5000 in 2005 to aid the victims of hurricane Katrina.

An important program of Peace Church was its effort begun in 1964 to help prepare seminary students for what is involved in being parish ministers. Ministerial students spent a summer working and learning within the context of Peace Church under the guidance of the minister. Eleven students, all of whom have been ordained into the Christian ministry, participated in this program over a twenty year period. The ministry and activities of this congregation have been a model for others.

A private kindergarten was operated for several years with the first integrated kindergarten in the area for mentally challenged children. The church has sponsored an active Boy Scout Troop, provided space for meetings of young adults with cerebral palsy, hosted a support group for families with learning-disabled children, provided a pickup point for the Senior Resources of Guilford Mobile Meals program, and serves the community as an election polling point.

Peace Church has always generously supported the benevolent institutions of the United Church of Christ, and ministers and members of the congregation have served on virtually every committee and board of the Conference, as well as holding a number of denominational positions.

When the Rev. G. Melvin Palmer retired on May 31, 1993, after serving the church for thirty-two years, it was recognized that the transition to new leadership would not be easy. Dr. Les Robinson was engaged to lead the congregation in a self-study to determine how to meet the challenges of the future. Even with the extensive study, the congregation experienced some pains of transition to new leadership. The congregation has had several short pastorates and several interims, but they have chosen effective leaders, and Peace Church continues to be a model congregation involved in meaningful ministry. The 100th Anniversary was celebrated in 2003 with a rather extensive history written and published which stated the hope for the future in these words: "Peace United Church of Christ seems to be young again, encouraged and prepared to move forward. God continues to be good."

In 2005, the congregation called the Rev. John Dieterly to be their pastor. Upon his arrival, the church began to regain its positive spirit of previous years by emphasizing three areas: worship, mission, and financial health. Worship was expanded by introducing mid-week services throughout the Lenten Season, following a fellowship meal. Mission involvement was given greater emphasis by establishing a "Mission of the Month" so that the congregation could receive information about various projects and be encouraged to provide support. A Memorial Fund has been established to carry out special projects, and other funds have been designated such as an Organ Fund, Scholarship Fund, and Capital Improvement Fund to encourage increased giving. The church indeed seems to have taken on new life.

Persons Entering Fulltime Christian Service Since 1965

- **Rev. Daniel Harrell**
- **Rev. Steve McDuff**
- **Rev. Dr. Elaine McDuff**
- **Rev. Bland Leebrick**

Pastoral Leadership Since 1965

Rev. Dr. G. Melvin Palmer	**1960-1993**
Rev. Robert M. Baker, Interim	**1993-1994**
Rev. Dr. Les Robinson, Interim	**1994-1996**
Rev. Dr. Bruce Havens	**1996-1999**
Rev. James L. Peeler, Interim	**1999-2000**
Rev. Dr. Walter Patten	**2000-2003**
Rev. Dr. Nancy E. Allison, Interim	**2003-2004**
Rev. June Grubb, Interim	**2004-2005**
Rev. John Dieterly	**2005-**

Pleasant Ridge UCC

2049 Pleasant Ridge Road, Greensboro, NC 27412
Membership: 131

Pleasant Ridge Church was organized in 1867 by Rev. D. T. Deans. The first church building was constructed in 1894 and dedicated in June of that year. The name of Pleasant Ridge Christian Church was also officially adopted that same year. A distinguished minister who served the church for thirty years, 1944-1974, was Rev. Dr. W. E. Wisseman.

Pleasant Ridge Church was begun in the Liberty School House in 1867 when a small group of people desiring a place of worship met under the leadership of Rev. D. T. Deans. The group organized a church which was received into the North Carolina and Virginia Christian Conference held at Union Chapel, Alamance County, in November of 1867. The group organized a Sunday School as early as 1872.

It took some time before the group was ready to consider building a church home, but in August 1881, a meeting was held to consider such an undertaking and a site was selected near Ridgefield School. It did not take long for the plans for a building to be realized, and in June of 1894, the first church building was dedicated, and Pleasant Ridge Christian Church was chosen as the official name. In 1931 when the Christian and Congregational denominations merged, Pleasant Ridge became the Congregational Christian Church and was pleased to become part of the United Church of Christ in 1957.

Pleasant Ridge Church was never able to boast a large membership, but it certainly can boast of its ministry and the unique position it occupies within the community. It is also proud of the number of persons who have gone out from the congregation into full-time Christian service. Some of these are: Rev. John Scoggins, Rev. G.C. Crutchfield, Rev. H. E. Crutchfield, Rev. Ray Higgins, Rev. Silvester Higgins, and Rev. Basil Hiatt. This church has also given faithful support to the institutions and the missionary enterprise of the denomination to which it belongs.

On the occasion of the 100th Anniversary of the church, their bulletin carried this proclamation: "The Pleasant Ridge Church looks hopefully to the future. She has a definite responsibility in serving the needs of the community. The church has need of additional space. It is hoped that the church will soon be able to provide the additional space for present needs and for anticipated growth."

One of the leading ministers of this congregation was the Rev. Dr. W. E. Wisseman, who began holding services at Pleasant Ridge Church in 1943 and came to the church full-time after his retirement in 1966. He was honored by the congregation in 1973 for his more than thirty years of service to the church. Dr. Wisseman was honored with a doctorate by Elon College late in his ministry.

Pastoral Leadership Since 1965

Rev. D. T. Deans, Founder	**1867-**
Rev. D. M. Spence	
Rev. G. H. Veazey	
Rev. W. T. Madren	
Rev. W. E. Wisseman	**1944-**
Rev. L. C. Wicker	**1973-**
Rev. W. E. Wisseman	**1975-**
Rev. G. W. Gaupp	**1977-**
Rev. D. Minnick	**1983-**
Rev. E. C. Davis	**1985-**
Rev. J. K. DeBord	**1990-**
Rev. P. W. Norwood	**1995-**
Rev. P. R. Davis	**1999-**
Rev. J. W. West, Interim	**2003-**

St. Stephen United Church of Christ

1000 Gorrell Street, Greensboro, NC 27406
Membership: 256

St. Stephen Church was organized on February 7, 1912, by a member who withdrew from Bishop Temple Christian Church. Rev. S. W. Albright was the organizing minister. The first place of worship was a frame building located on High Street. A second brick structure was built and dedicated in 1948. A more modern structure was built in 1975 and dedicated June 22, 1975.

St. Stephen Church was organized February 7, 1912, as St. Stephen Christian Church of Greensboro, North Carolina, with sixty-six charter members. Most of these members were persons who withdrew from Bishop Temple Christian Church due to a disagreement regarding the relationship of the congregation to a particular conference of the Christian Church. Rev. S. W. Albright was the first pastor of the church. The congregation met in a small frame structure on the corner of High and Gorrell Streets in Greensboro and made little numerical progress during the first fifteen years.

Rev. F. A. Hargett of New Bern, NC was called to the pastorate in October 1926 and served the church until 1967. When he came to St. Stephen Church, the membership was 35 and when he retired, the membership was 750. Rev. Hargett led the congregation through a building program, and in 1948 a new structure was completed on Gorrell Street and the congregation moved from the frame building on High Street.

In April of 1967, Rev. George Gay, Jr., of Rochelle, Georgia, became the sixth pastor of St. Stephen. Coming to St. Stephen Church from Gregory United Church of Christ in Wilmington, NC, Rev. Gay was "a great spiritual leader, teacher and administrator" who continued to move the congregation in a meaningful direction. He, along with the congregation, adopted the philosophy of "Perpetual Renewal" and worked hard in helping the congregation successfully face the many challenges of the late 20th century. In the early 1970s, he led the congregation through a study of which he wrote, "I have addressed the meaning of our wasness, our isness, and our wouldbeness." This study culminated in the construction of a modern new church building and a published document which included this important line: "Saint Stephen United Church of Christ seeks to foster and sustain in its immediate and world community a passionate commitment to the justice and love of God as these qualities are unambiguously set forth in the Old and New Testaments." Ground was broken for the new building on August 8, 1974, and the building was dedicated on Sunday, June 22, 1975.

Under the leadership of Rev. Gay, the congregation became a strong supporter of the United Church of Christ. At one point the congregation was challenged with these words: "As the full sweep of recorded history passes before our eyes in panoramic procession and as we are moved and shaped by the shockwaves of the many contemporary revolutions, may we see again our commitment in terms of what we have been, what we are, and what we would be." On the occasion of the dedication of the church's new building, letters were received from both the governor of NC and the Mayor of the City of Greensboro, giving evidence of the congregation's witness both within the United Church of Christ and the wider community. The letter from Governor James E. Holshouser, Jr., stated, "St. Stephen's ideals and achievements bespeak and give attention to your basic assumption: that you are a 'conserver' of the faith."

Dr. George Gay retired August 31, 1995, after 28 years of dedicated service to his church, and the local, Association, Conference, and National levels of the United Church of Christ. After an extensive search process, St. Stephen called Rev. Eric Bancroft Griffin, Sr., of Farmville, Virginia, as their seventh pastor in January 1997. Prior to the call to St. Stephen, Rev. Griffin and his wife, Rev. Renee Griffin, were interim co-pastors at First Congregational Christian United Church of Christ in Chesterfield, Virginia.

Under the leadership of Rev. Eric B. Griffin, the church continues its strong commitment to the United Church of Christ. This is demonstrated through their support of OCWM, OGHS, and members serving on boards and committees on all levels of the wider church. Under Rev. Griffin's leadership, the church has continued to be a prophetic voice calling people into a right relationship with God through witness, evangelism, and outreach to the community, preaching and teaching to all who will listen. The St. Stephen family is anticipating celebrating their 100th anniversary in February of 2012 as they continue to build on their legacy of the past, never abandoning the reality and promise of the future.

Pastoral Leadership

Rev. S. W. Albright	**1912-1918**
Rev. J. E. Samuels	**1918-1919**
Rev. J. W. Meadows	**1919-1920**
Rev. A. A. Hazel	**1920-1926**
Rev. F. A. Hargett	**1926-1967**
Rev. Dr. George Gay, Jr.	**1967-1995**
Rev. E. B. Griffin	**1997-**

First Congregational UCC

1735 5th Avenue West, Hendersonville, NC 28739
Membership: 258

The first building of what was incorporated as "The Community Church of Hendersonville" was a small, one-room white frame structure built by members and friends in 1950. This building was located at 1514 Fifth Avenue. In 1954 about two acres were purchased at the corner of Fifth Avenue and White Pine Drive, and the church building was moved to this new site. The building was enlarged and remodeled, and additional church school space was added. An additional acre of land was acquired, and in 1963 an all purpose building, known as Felix Building, was constructed on the property. In 1964 the original building was once again remodeled by "raising the roof three feet, reinforcing the walls, adding new ceiling and cross beams, giving the ceiling a cathedral appearance, adding a new heating plant and providing seating for nearly three hundred persons." Additional land, next to the church, was purchased in 1965 so the church would own the entire corner of Fifth and White Pine Drive.

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First Congregational UCC celebrates its anniversary based on 1947 as the date when the congregation was organized, but records show that it was officially organized by Rev. Charles M. Heymann, Jr. in 1948 and was incorporated in the state of North Carolina on July 3, 1950. In the winter of 1947, a few people began gathering in homes for worship and discussions on religious topics. The group soon felt the need to seek a leader, and talked with Rev. Heymann, who at that time was the minister of French Broad Baptist Church. He was looking for a challenge and accepted the invitation to meet with the group. For a period of time, they continued to meet in homes but soon began to hold evening services in the American Legion Hut and then morning worship in the auditorium of Rosa Edwards School. The group made the decision to become organized as a church and to build their own building. It is recorded in the minutes of the congregation that "in the summer of 1948 a group of ten people and Dr. C.M. Heymann banded together to form a church with Dr. Heymann as pastor." The church was incorporated as "The Community Church of Hendersonville." Property was purchased at 1514 Fifth Avenue, and a small one-room white frame building was constructed and occupied for the first time on Thanksgiving Day 1950.

The affiliation of the congregation with the Congregational Christian Churches of the Southern Convention seems to have been influenced by vacationing visitors from Florida who were of Congregational background. This affiliation was voted by the new congregation on August 3, 1953, and Dr. Heymann was granted ministerial standing with that group. On September 3, 1953, The Community Church of Hendersonville became the 200th local church to affiliate with the Southern Convention and the name was changed to The First Congregational Church of Hendersonville, N. C. This new affiliation seemed to spark a growth in membership, and within a year the congregation began talking about needing additional space for Sunday School.

After much discussion, the decision was made to purchase land across the street and move the church to a larger two-acre site. In 1955, with the financial help of the Board of Home Missions of the Congregational Christian Churches, the land was purchased, the small frame building was moved and enlarged, and a fellowship building was constructed. By 1959 the congregation had grown so that on Sunday morning there was not enough room in the sanctuary for all who wished to attend services. Outdoor speakers were purchased from a local theater and installed so people could sit in their cars and join in the service of worship. In the fall of that year, an additional acre of land was purchased on which a house was located that could be used for a variety of activities such as scout programs and women's and men's groups. The next major construction project took place in 1963 when a fellowship and all-purpose building known as the Felix Building was constructed and presented to the church by Mrs. C. Beckham Kniskern in memory of her parents and brother. A major project was undertaken in 1964 when the sanctuary was remodeled and enlarged to seat 275 persons. The next year, effort was made to define the future of the church and establish some boundaries. Land was purchased so that the church would own the "entire corner of Fifth Avenue and White Pine Drive."

Dr. Heymann served the congregation from its beginning in 1947 until 1967 when he was forced to resign due to declining health. He had become such a dedicated leader of the church and community that, when he moved to Florida, the congregation experienced a difficult period in its history. Attendance and contributions as well as enthusiasm for the future of the congregation dropped to levels never before experienced. In October of 1968, Rev. Arthur P. Colbourn was installed as the new pastor, and the church, once again, took on new life. New patterns of growth were developed and new directions were taken. The church could now be less concerned with adding buildings and property and more concerned with mission and ministry. Many new appointments were added to the life of the congregation, such as a new communion table and communion set, new Pilgrim Hymnals, and brass candle sticks. On September 18, 1969, the church voted to change the name to First Congregational Church, United Church of Christ and to participate in the special ministries of this new denomination.

First Congregational Church has a history of growth and providing adequate facilities, meaningful programs, and congregational activities. Choral and instrumental music has been an important part of its ministry. A Wick's Pipe Organ was installed in 1983, with updates in 1988, 1992, and 1997. The church has provided a community-wide lecture and concert series, which has included performers such as the Texas Boys Choir and Elizabeth Von Trapp. They have introduced the community to theologians of the caliber of Dr. Bart Ehrman and Bishop John S. Spong.

As a member of the United Church of Christ, First Congregational has contributed to a number of special projects within the Southern Conference, and most especially to Elon Children's Homes. It has also been recognized as a Five for Five congregation, meaning they contribute annually to the five major mission offerings of the denomination. An example of their outreach ministry in the local community is their efforts in helping to establish such programs as the Interfaith Assistance Ministry and Henderson County Youth Services.

The history of this congregation from 1947 to 2005 would not be complete without mentioning that they built a new Administration Building in 1977 named the Colbourn building in honor of their second minister, enlarged the sanctuary again in 1986, remodeled the Felix Building in 1988, added a gallery wing to the main building, and made major building renovations in 1997 and 2006.. This is a congregation that is constantly making an effort to stay on the growing edge. It has a deep sense of mission and a passion for making a difference in the world. In January of 2008, it voted to become an Open and Affirming congregation.

Full Time Ministers of the Congregation

Rev. Charles M. Heymann	**1947-1967**
Rev. Arthur P. Colbourn	**1968-1977**
Rev. Paul F. Battenhouse	**1977-1983**
Rev. Alvin C. Brewer	**1983-1987**
Rev. William A. Main	**1988-1991**
Rev. David G. Kelly	**1991-2007**

Of special note, the Rev. David G. Kelly received the Meck Award from Lancaster Theological Seminary in 2006 for outstanding work in the life of a local church. This award speaks well of Rev. Kelly's pastorate, and also of the quality of the congregation being served.

Bethel United Church of Christ

4547 Bethel Church Road, Hickory, North Carolina 28602
Membership: 116

Bethel Church was organized around 1847 by Rev. John H. Crawford to help meet the religious needs of the Reformed families locating in the rural western section of Catawba County. A small frame building was built for worship in 1848, and the present brick sanctuary replaced it in 1886. A log hut was built in 1935 and remodeled in 1950. It was replaced with an educational wing that was added to the back of the sanctuary in 1968. A "family life center" was built around 1987. A frame parsonage shared by four churches in the charge was built in 1906 and replaced with a more adequate house in 1948. A cemetery was established sometime prior to 1860.

Bethel Church publicizes itself as "The Little Church With The Big Heart," and it certainly has been that over the 160 years of its life. It began as a rural church providing spiritual guidance to farm families in the area between Henry's Fork and Jacob's Fork of the South Fork River in the western section of Catawba County, NC. Bethel expanded its influence to help with such educational institutions as Catawba College and to help organize neighboring churches such as Corinth in Hickory, which organized with fourteen persons from Bethel as charter members. Bethel continues as a small church, and while at the present it is still located in a relatively rural area, few of its members are now farmers.

The congregation was organized around 1847 by Rev. John H. Crawford, who at the time was pastor of Grace Reformed Church in Newton. He responded to families who were members of St. Paul's Church and Grace Church who wanted a church closer to where they lived and began holding services in the Minerva School Building on Sunday afternoons. A deed for the land where a church building was to be located is dated September 2, 1848, and soon afterwards the first Bethel Reformed Church building was constructed. This building served the congregation until 1886 or 1887, when it was sold and removed from the land to make room for a new brick building completed under the pastoral leadership of Rev. Lewis H. Reiter, 1885-1890. This building has been refurbished a number of times throughout the years but continues to serve the congregation as its sanctuary where worship services are held each Sunday morning.

From the beginning, Bethel Church was part of a charge, first with Grace Church Newton and then from 1870 to 1903 as part of the Catawba Charge consisting of Bethel, Corinth, and Grace, and beginning in 1906 the South Fork Charge consisting of Bethel, St. Paul's, Grace, and Daniel's. During this time, a frame parsonage was built near St. Paul's Church in Startown, which was financed by the four churches, and in 1947 it was replaced with a brick house that was the envy of most of the churches of Southern Synod of what at that time was the Evangelical and Reformed Church. Bethel and St. Paul's Church became a two-church charge in 1956 and remained a charge until they became separate congregations in 1977.

Bethel Church has had a number of building projects throughout its history. In 1935 during the pastorate of Rev. Huitt R. Carpenter, a log church hut was built to provide space for social gatherings and educational purposes. The hut was remodeled in 1950 and in 1968 was replaced with an educational wing attached to the back of the sanctuary which included classrooms, pastor's study, and a fellowship room with kitchen. This annex was constructed during the pastorate of Rev. Roy E. Leinbach, Jr. The next large building project was in the early 1990s under the pastoral leadership of Rev. Jamie T. Fonville, who was the first full-time pastor of Bethel Church. He led the church through a capital fund drive and the construction of a large community building. This structure is a separate building which provides wonderful fellowship space and a well-equipped kitchen, along with restrooms and a pastor's study/office. The fellowship space is large enough to accommodate an indoor basketball court and many community events. The building was dedicated on July 19, 1992.

A fascinating bit of history related to Bethel Church is the heirloom communion set it possesses which was originally purchased by John Wilfong in 1798. He has descendents who are still members of the congregation. This communion set is made of silver and pewter and crafted by a Boston tinsmith. The set has been used in three historic Catawba County German Reformed Churches, beginning in Grace Church, Newton in 1845, then in Corinth Church, Hickory around 1869 and then donated to Bethel Church in 1887 upon the completion of their new sanctuary. This was a nice gesture on the part of Corinth Church because five generations of the Wilfong family have attended Bethel Church.

Bethel Church sits on a beautiful piece of property in the midst of what has become a growing housing area. For a small rural church, it has facilities capable of carrying on a ministry to a growing congregation, including a cemetery which dates back to as early as 1860. The congregation has sent at least four very capable persons into the ministry, including Rev. Sterling W. Whitener, who served as a missionary to China for more than thirty years. One of the great contributions of the congregation to the wider ministry is the number of persons they have provided over the years as leaders in the Reformed Church Classis of North Carolina, the Southern Synod of the Evangelical and Reformed Church, and the Southern Conference of the United Church of Christ. In the early days of the congregation, one of its ministers served as president of the Classis five times and another person ten times.

Pastoral Leadership Since 1965

Rev. Roy E. Leinbach, Jr	**1954-1976**
Rev. T. Ronald Vaughn	**1980-1983**
Rev. Jamie T. Fonville	**1983-2000**
Rev. Maria Yocum	**2001-2003**
Rev. Dr. Anne A. Wepner	**2004-**

Church of the Master United Church of Christ

2230 29th Avenue Drive NE, Hickory, NC 28681
Membership: 124

Church of the Master was organized in 1964 under the leadership of Rev. Donald P. Flick. Financial support was given by the Board of National Missions of the United Church of Christ. Land was purchased from Mr. K. T. Williams for both a parsonage and a church building. The congregation built a parsonage in 1964 and a first unit church building in 1966. A Memorial Garden, outdoor worship area, and picnic shelter have been added to the nearly eight-acre church site.

Hickory, North Carolina, began to expand rapidly in the early 1960s with the northeast side of the city becoming a challenging area to many denominational church groups. Rev. Bobby Bonds, who at that time was pastor of Faith Church, Brookford and Macedonia Church in Hickory, helped organize a survey of the area and helped convince the Board of National Missions to support a new congregation in the St. Stephen's Area. This new congregation, soon to be known as Church of the Master, has some historical roots with Macedonia Church, which voted to disband as of December 31, 1962. Macedonia had been organized October 7, 1945, and disbanded because "the community began to change from a residential to a commercially zoned area," thus decidedly limiting its possibilities for service and growth in that particular area. A number of the members eventually became members of Church of the Master.

With the support of Southern Synod and the Board of National Missions, services for a new church start were begun in the St. Stephen's Club House on February 3, 1963, with area ministers taking turns leading the services of worship. The Rev. Donald P. Flick of Hagerstown, Maryland, was called to be organizing pastor and came to the area in October of 1963. Members of neighboring congregations helped to conduct a door-to-door survey, and on February 2, 1964, the church was organized with seventy-five charter members. The charter was closed on Pentecost, May 17, 1964 when the congregation chose the name Church of the Master, stating that this name was chosen "as a reminder to all who come into her fellowship that Christ alone is her Master and the Director of her actions." A four-acre site, adjacent to the Club House where the church was organized, was purchased from Mr. K. T. Williams. Another acre of land was purchased across the street for a parsonage, and five acres were added across the creek from the original site for an expanding church program. A parsonage was constructed and dedicated on October 13, 1964, with the Rev. Frank K. Bostian, chairman of the Committee on National Missions of Southern Synod, making the dedication address. On Christmas Eve of that year, Mr. K. T. Williams, from whom all of the land had been purchased, presented the pastor with the deed to the building lot adjacent to the new parsonage, saying he knew with the fine progress being made that a house would be needed for an assistant minister.

A committee was appointed to plan for a new church building, and an extensive study was begun on October 13, 1964. Mr. Holland Brady, a member of a sister congregation in Tryon, North Carolina, was chosen as the architect. He was presented with a sixty-eight page study document around which he was asked to design a first unit church building. Construction on the building was begun on January 11,1966, and the building dedicated on September 11, 1966, with Rev. J. Edmund Lippy, Secretary of New Church Development of the denomination, present to help with the dedication service, since the congregation had received strong support from the Board of National Missions for the construction of the building as well as subsidy for pastoral leadership. The new building provided space for worship, fellowship, and church school; and in addition, it was constructed and equipped for weekday kindergarten. When the 1966 school year opened, there were thirty-two five-year-old children enrolled for a quality weekday community kindergarten.

This congregation has continued to expand as a church always ready to respond to the needs of the community and the world. In the 1970s, a playground was constructed which was open to the community, and a young man, Mark Kalkwarf, went to Russia with Campus Crusades for Christ. When he returned, he helped with workshops designed to train people to become more effective in sharing their faith with others. In more recent years, the church has sponsored mission teams to a project for disabled adults in Massachusetts, to Guatemala, and to the hurricane-damaged Gulf Coast.

The congregation developed a new sense of its mission and purpose in the late 1900s and early 2000s. A bridge was constructed across the creek that runs through the church property to give access to acreage for scouting and community use, and an outdoor worship area and memorial garden were designed by the organizing pastor, Donald P. Flick, who retired and came back into the community. The Outdoor Worship Area and Memorial Garden were constructed in memory of two charter members, Ms. Sue Robinson and Mr. S.A. Isenhour. The Memorial Garden provides a place for the interment of ashes of members and friends. In 2005 a picnic shelter was built with volunteer labor in honor of the organizing minister. This new thrust of the congregation got its inspiration from the celebration of the 40th Anniversary when it carried out a number of activities around the theme "A Bright New Beginning." During this celebration in 2004, a Profile Book was compiled with a page devoted to each member telling something about their vocational and spiritual journeys.

Beginning in 2005, Church of the Master has joined forces with Bethel UCC and Faith UCC from Hickory in a program called LINC (Linked in New Creative) Ministry. Together they sponsored a mission trip to Louisiana and have purchased and outfitted a work trailer for local work as well as future mission trips.

Pastoral Leadership Since 1965

Rev. Donald P. Flick, Organizing Pastor	**1963-1969**
Rev. Donald Selby, Interim	**1969-**
Rev. Joseph Krabill	**1969-1976**
Rev. Gerald Sanders	**1976-1984**
Rev. Archie Page	**1985-1987**
Rev. Walter Moon	**1988-1996**
Rev. William Griffiths, Interim	**1996-1997**
Rev. Gerald Stone, Interim	**1997-1999**
Rev. Dr. Donald P. Flick, Interim	**1999-2000**
Rev. Anita Bernhardt	**2000-2002**
Rev. Linwood Kennedy, Interim	**2002-2003**
Rev. Steven Butler, Stated Supply	**2003-2004**
Rev. Dr. Curtis H. Tutterrow	**2004-**

Mission Statement

The mission of Church of the Master is to worship the living God; to proclaim the Gospel of Jesus Christ to all the world; to further the cause of Christian unity and promote Christian fellowship among all people; to be servants of God by rendering loving service in the name of the Master; and to strive, with the guidance of the Holy Spirit, for the time when all people will live together in peace and justice.

Corinth Reformed UCC

150 Sixteenth Avenue, Hickory, NC 28601
Membership: 815

The present Corinth Church building was completed in 1959 and stands out as a landmark in the city of Hickory, NC. The congregation has had three other buildings. The first was a small two-story wooden structure that served the congregation from 1874 to 1887 and burned on March 26, 1887. The second was "the first brick church building in Hickory," where the congregation worshiped from 1888 to 1910. This building became too small for the growing congregation, so a third church building was built in the center of town on the corner of Second Street and First Avenue NW and served the community from 1919 to 1959. The second parsonage was built in 1923 behind the church building and was converted into church school space in 1947 when a third parsonage was purchased on the corner of 2nd Avenue and 6th Street NW. This structure was sold in 1975 when the congregation began to offer its ministers a housing allowance so they could purchase their own homes and build equity for their families.

Corinth Church was organized May 22, 1869, by authority of the Reformed Church Classis of North Carolina to provide ministry to a growing community in Catawba County, NC, known as "Hickory Tavern." Dr. Jeremiah Ingold, who at the time was pastor of Grace Charge, was asked to add this new congregation to his already overburdened schedule. Grace Charge was now made up of Corinth, St. Paul's, Bethel, and Grace churches. The small group met for worship under a "brushed covered stand" when the weather permitted and in the home of Mr. and Mrs. Henry W. Link at other times. Hickory Tavern, later to become the city of Hickory, grew more rapidly than the other areas where Dr. Ingold's congregations were located, and by 1884 the first church building was constructed. The congregation became a self-supporting, independent church in 1903, breaking away from the Grace Charge. Dr. Joseph L. Murphy, who was pastor of the Grace Charge at that time, left to become the first full-time pastor of this growing congregation.

The congregation soon outgrew its second building, a brick structure built in 1888 after fire destroyed their original wooden building. Visionary music lovers added Hickory's finest pipe organ in 1890. An impressive church building was dedicated December 10, 1911, in the center of the city, which enabled the congregation to provide significant witness to this expanding community. This building contained a two manual pipe organ, continuing Corinth's commitment to provide an outstanding music program.

The present church building, dedicated in September of 1959, was constructed under the leadership of Dr. Harry D. Althouse, who served the congregation as pastor from 1930 until 1968. The construction of this building was prompted by a need for additional educational space and a dream by Dr. Althouse to expand the ministry of the congregation in new directions as the city itself was expanding. Shuford Mills donated the ten-acre site.

The dedication of this new Gothic structure was a week-long event including a dedication service for memorial gifts featuring Dr. Robert V. Moss, Jr. as the speaker. Dr. Moss was a son of the congregation and the great-grandson of Dr. Jeremiah Ingold. At the time of the dedication, Dr. Moss served as president of Lancaster Theological Seminary, and in 1969 he was elected president of the United Church of Christ. Dedication week also included a concert featuring the new three manual organ, a gift from Ms. Maude Shuford Watson. Guest organist was Mr. William Self, organist and choir master of St. Thomas Episcopal Church in New York City. The Moller organ was upgraded in 1989 through the leadership of Claude and Raenelle Abernethy.

Besides having a son of the congregation elected as the second president of the United Church of Christ, Corinth Church has been influential in the life of the denomination from the time it was the German Reformed Church, then the Evangelical and Reformed Church and then the United Church of Christ. The Classis of North Carolina met at Corinth four times from1873 to 1934. The Synod of the Potomac met here in 1911, and the General Synod of the Reformed Church met here in 1923. Benevolence and mission work have also been of the utmost importance to this congregation. Corinth was instrumental in helping to establish Faith Church in the Brookford community, Macedonia Church in the Kenworth community (closed in 1962), and Church of the Master in the St. Stephen's community. In 2005 a booklet was published by the congregation explaining its deep concern for local, cross-cultural missions, and conference and denominational support.

Dr. Althouse served the congregation with dedication and love from 1930 until he retired in 1968. Under his leadership, Corinth Church became a leader in the Hickory area and within the denomination. He served as the first president of the Southern Synod and as a member the General Council of the E and R Church for twelve years. He was on the Board of Examiners of Lancaster Theological Seminary as well as having other national denominational involvement. Upon his retirement, Rev. Gordon H. Sperry, who was serving a large congregation in Milwaukee, Wisconsin, became the senior pastor. Ms. Jeanne Ingold served as Director of Christian Education for the church from 1958 to 1970. She helped organize a church school program for persons with special needs. This program has expanded so that there are now two classes for the "mentally and physically challenged," attracting persons from the whole community. Under the leadership of Rev. Sperry, a community Thanksgiving service was begun involving a number of other protestant churches in the city as well as the Catholic Church and the Jewish Synagogue. Several mission trips were organized, and members traveled to Haiti, Guatemala, and Honduras. Rev. Sperry left in 1982 to accept a call to parish ministry work in Australia.

The pastorate of Rev. Sperry opened up a wide new range of involvement for Corinth Church. Under the leadership of Rev. Dr. Donald P. Flick, who served as interim following Rev. Sperry, the church helped organize Adult Life Programs and provided the initial meeting space for this senior adult daycare program. They later helped provide financial support for the program to build its own building. In 1985 they provided leadership to help organize and promote a county-wide Habitat for Humanity chapter. Their interest in this important ministry continued through the construction of a Habitat house in 2006, which was built on the front lawn of the church and then moved to a permanent community location.

In 1983 the Rev. Malcolm Kilborn became pastor of the congregation at a time when the former Claremont College property was being transferred back to the church by the City of Hickory. In the same spirit of being concerned about the well-being of the wider community, the property was leased to the Arts and Science Council for a teaching museum, part of what is now referred to as the "Salt Block" (Science, Art, Literature Together).

Rev. Robert Thompson was called to the senior pastor position of Corinth in March 1993 and exercised strong leadership in church growth and administration. From 1993 to 2008, the church membership grew from 552 to over 900. An early worship service and a contemporary worship service were added. The church facilities were upgraded with the kitchen and fellowship hall renovated in 1996 and Memorial Garden renovated in 1997 and again in

2007. The 1996 renovations also provided better access for the disabled. A church bus was purchased in 1998 and the church began its Stephen Ministry, a lay caregiving program. The Abernethy Center for Youth and Scouts, constructed in memory of Claude Shuford Abernethy, Sr., and Iva Adair Abernethy, was dedicated in 2008. Mr. Abernethy was instrumental in chartering Boy Scout Troop # 1 at Corinth in 1910. This addition provides space for an expanding youth and scouting program.

After receiving his doctorate in 2004 and working to understand the reasons for church growth, Rev. Thompson became concerned about the future of the United Church of Christ. Actions of the General Synod in 2005 caused him to help launch Faithful and Welcoming Churches of the United Church of Christ. In 2005 the congregation changed its name back to the founding name, Corinth Reformed Church. A motion to sever ties with the United Church of Christ failed in June 2007, with Pastor Thompson advocating that the congregation remain in the UCC and participate in renewal.

Persons Entering Fulltime Christian Service Since 1965

The Rev. Dr. D. Lee Jessup, Jr. —Ordained 1979
The Rev. Dr. Anne Abernethy Wepner—Ordained 1981
The Rev. John H. Bigelow—Ordained 1998
The Rev. Jon R. Bailey—Ordained 2005

Pastoral Leadership Since 1965

Rev. Dr. Harry D. Althouse	**1930-1968**
Rev. Edwin Neff, Assistant Pastor	**1964-1966**
Rev. John Harrison, Assistant Pastor	**1966-1968**
Rev. Gordon H. Sperry	**1969-1982**
Rev. Barbara Laucks, Associate Pastor	**1971-1974**
Rev. Jamie Fonville, Associate Pastor	**1980-1983**
Rev. Dr. Donald P. Flick, Interim Pastor	**1982-1983**
Rev. Malcolm D. Kilborn	**1983-1992**
Rev. Nancy L. Peeples, Minister Christian Ed.	**1985-1985**
Rev. Melissa Wike, Minister, Christian Ed.	**1991-1992**
Rev. Dr. Michael C. McDaniel, Supply	**1992-1993**
Rev. Dr. Robert M. Thompson	**1993-**
Rev. Robert R. Fisher, Director Christian Ed.	**1993-1997**
Rev. Bill Howell, Associate Pastor	**2000-**
Rev. Paul Cummings, Pastor Youth /Young Adult	**2001-**

Denominational Leadership from Corinth Church

The Rev. Dr. Robert V. Moss, Jr.—Ordained 1946
Elected president of Lancaster Theological Seminary —1957
Elected president of American Association of Theological Schools—1966
Elected second president of United Church of Christ—1969

Non-clergy Leadership

Ms. Jeanne Ingold, Director of Christian Ed. 1958-1970
Mr. Jay Laurens, Youth Director

Mission Statement

Our mission is to help people become disciples of Jesus Christ by sharing the good news, worshiping God, loving others, learning from the Bible, and serving in God's world.

Faith United Church of Christ

204 19th Avenue SW, Hickory, NC 28602
Membership: 146

Faith Church, Brookford, NC, was originally an outpost of Corinth Church in Hickory. The first building was located on a plot of land donated by Mr. E. L. Shuford. This building burned on May 16, 1901, four days after it housed the first service. A second building was begun immediately and was ready for dedication by November 3, 1901. While rehearsals were underway for a Christmas play on December 22, 1944, the second building was completely destroyed by fire. "Out of the ashes of this second disaster, grew the present beautiful and well-appointed brick sanctuary and educational annex." This building was dedicated May 11, 1947.

Four years before Faith Church, Brookford, North Carolina, was organized, members of Corinth Church in Hickory, North Carolina, were making an effort to start a new church in this growing village. Dr. Joseph L. Murphy, pastor of Corinth Church, began holding services, and a frame church building was erected on a plot of land donated by Mr. E. L. Shuford. This building burned four days after it was completed before the church was organized. Those interested in organizing a church in Brookford set out immediately to build another new church building, which was completed and dedicated November 3, 1901.

It was a slow process bringing into being a viable congregation in this mill town, but on March 5, 1905, Faith Church was organized with twenty-two confirmed members. In May of that same year, the Reformed Church Classis of North Carolina enrolled the congregation as a member of that body. The church continued to be served by the pastor of Corinth Church until August of 1921 when it was linked with a proposed West Hickory project. This project was discontinued in 1925, and Faith Church became part of the Catawba Charge, along with Trinity, Conover and Smyrna, Sherrill's Ford. This charge was dissolved in June 1944 when Faith Church became a mission point of the Board of National Missions, and Rev. A. Wilson Cheek became the first full–time minister. The building that had served the congregation's needs since the early 1900s was destroyed by fire on December 22, 1944. Rev. Cheek led the congregation successfully though this difficult time until the present well-appointed brick sanctuary and educational building were constructed.

Rev. A. Wilson Cheek, acting with the support of Faith Church and some key lay members, helped organize a church in Southeast Hickory in February of 1946. This congregation was named Macedonia Evangelical and Reformed Church and became part of the Brookford Charge with Faith Church. This two-church charge continued until 1962 when the Macedonia congregation was discontinued and Faith Church became a self-supporting congregation. The congregation has continued over the years to make a significant witness in the town of Brookford. With the widening of Highway 127 to four lanes within a few feet of the church building in the late 1980s, the church has been opened to a wider world, which has presented new challenges. The congregation has taken on new life and has successfully begun to meet these new challenges. It lists its accomplishments over recent years as follows:

1. Installed new outdoor sign board - 1988
2. Refinished hardwood floor, pews, and other wood décor in sanctuary - 1993

3. Renovated vestibule - 1993
4. Replaced front entrance sidewalks and constructed wheelchair ramp - 1996
5. Purchased additional land for parking lot expansion - 1997
6. Replaced oil furnace with new gas furnace - 1997
7. Remodeled nursery room - 1998
8. Renovated Fellowship Hall and Kitchen - 1999
9. Purchased new electronic chimes and bell system as part of Centennial Celebration - 2001

The congregation has also increased its involvement in outreach and benevolent activities especially on the local level. They have helped sponsor a Habitat for Humanity house and are active in Cooperative Christian Ministries. Church World Service is one of their favorite benevolent projects through which they have participated in the blanket and tool programs. Beginning in 2005, the congregation began to work closely with Bethel Church and Church of the Master in a cooperative effort known as LINC (Linked in New Creative) Ministry.

Pastoral Leadership Since 1965

Rev. Cedric L. Hepler	**1964-1965**
Rev. Chester W. Byerly	**1966-1968**
Rev. Carl Kreps	**1969-1977**
Rev. Nevin Feather	**1978-1990**
Rev. Ronald Vaughan	**1991-1996**
Rev. Paul Cook	**1996-2003**
Rev. John Stowell	**2003-2004**
Rev. Carroll Bartholomew, Interim	**2004-2005**
Rev. Earle Potts, Interim	**2005-2006**
Rev. Dr. Harry Griffin	**2006-**

Congregational United Church of Christ

401 Gordon Street, High Point, North Carolina 27260
Membership: 76

Congregational UCC resulted from a merger of Pilgrim UCC and Washington Terrace UCC, which occurred in 1972. Each congregation had its own history and its own building. In 1966 Pilgrim Church moved from its building to worship in the building at Washington Terrace UCC because the High Point School System wanted their location. In 1972 a new church building was constructed and dedicated on July 23, completing the merger of these two congregations.

CONGREGATIONAL UNITED CHURCH OF CHRIST

Congregational United Church of Christ is a congregation made up of two former congregations which merged in 1972. The two churches that merged were Pilgrim United Church of Christ and Washington Terrace United Church of Christ.

Pilgrim Congregational Church was organized by Rev. Zachariah Simmons in 1890. He organized the congregation as a little store-front church on South Main Street in High Point, North Carolina. In 1895 the congregation built a building of its own at the corner of Fairview and Taylor Streets, where it continued to worship until 1966.The original building was replaced in 1900 with a larger building and then in 1923 was again enlarged and brick veneered. In 1966 this property was exchanged with the High Point City Board of Education for a portion of the present site on Gordon Street.

The Washington Terrace Community Methodist Church was organized by Rev. James A. Barber in 1925. They purchased a building site at 1714 Brooks Street. This church began as an independent Methodist Church, which in 1927 sought membership in the North Carolina State Conference of the Congregational Christian Churches. The Conference granted membership to the congregation and granted full ministerial standing to Rev. Barber. In 1928 the Conference of the Congregational Christian Churches through the Church Building Society gave the congregation financial assistance, and a building was completed on Brooks Street.

Both congregations, Pilgrim UCC and Washington Terrace UCC, used the building on Brooks Street for worship and related activities until a new all-purpose church building was constructed at 401 Gordon Street and dedicated July 23, 1972. This new building was built during the pastorate of Rev. Dr. J. Taylor Stanley. Dr. Stanley was an outstanding leader in church life beyond the local church. For 33 years he served as Superintendent of the Convention of the South, a Conference of the Congregational Christian Churches. This Convention included all of the black Congregational Christian Churches in the Southeastern United States. Dr. Stanley retired in 1965 and then in 1968 came out of retirement to serve Congregational United Church of Christ once again.

Pastoral Leadership Since 1965

Rev. Dr. J. Taylor Stanley	**1968-1972**	**Rev. S. G. Graves-Brooks**	**2000-**
Rev. L.L. Sellars	**1974-**	**Rev. W. Falls, Interim**	**2002-**
Rev. N. A. Harris	**1995-**	**Rev. R. W. Carter**	**2004-**

First Christian UCC

1718 Chestnut Drive, High Point, NC 27262
Membership: 20

First Christian Church observes 1914 as the date of its official organization, but there were thoughts about such an organization much earlier. It appears a building had been built before the church was organized. Around 1964 the church relocated from its original site on the corner of West Green and Tryon Streets in High Point to a ten- acre site on Chestnut Drive. A new building was constructed on this site and dedicated in the spring of 1964, just a half century after occupying their first building

First Christian UCC was organized around 1914 as First Christian Church, with 19 charter members. A brief written history of the congregation states: " In the spring of 1914 the Rev. L.I. Cox and the Rev. J. Frank Morgan led a revival meeting in a new building at the corner of West Green and Tryon Streets." The church showed significant growth until the mid-1900s, so the congregation voted to relocate and construct a new church building. The land on West Green Street was sold, and a ten-acre tract of wooded land was purchased on Chestnut Drive, High Point, North Carolina. A new building, consisting of a sanctuary, classrooms, and fellowship hall, was completed in the spring of 1964 at a cost of $124,142, which was soon paid for through the generous contributions of the members.

At the time the congregation moved into their new building, sixty-two members rededicated themselves to active service in the life of the church. Around this same time the congregation voted to include United Church of Christ as part of the name of the church. The church made steady progress until the 1990s when it began to experience a significant decline in membership and had to go to part-time leadership.

Around 2004 this congregation disassociated itself with the United Church of Christ and took on the name First Congregational Christian Church.

Pastoral Leadership

Rev. J. F. Morgan	**1914-**
Rev. H. Shelton Smith	**1915-**
Rev. J. F. Knight	**1916-1917**
Rev. J. F. Apple	**1918-**
Rev. L. L. Wyrick	**1919-1920, 1927**
Rev. J. W. Knight	**1921-1924**
Rev. J.M. Allred	**1925-**
1926, 1928-1931	
Rev. M. A. Pollard	**1932-1935**
Rev. S.M. Penn	**1936-1937**
Rev. D. M. Spence	**1938-1940**
Rev. John Q. Pugh	**1941-1943**
Rev. R. P. Lawrence	**1944-**
Rev. G. C. Crutchfield	**1945-1947**
Rev. B. J. Earp	**1948-1949**
Rev. W. T. Madren	**1950-**
Rev. Guy H. Veazey	**1951-1954**
Rev. Gale Brady	**1955-1956**
Rev. Dr. F.C. Lester	**1957-**
Rev. Todd Snyder	**1978-1983**
Rev. Marion Smith	**1984-2003**
Rev. Larry W. McEntire, Supply	**2003-**

First Reformed UCC

901 English Road, High Point, North Carolina 27262
Membership: 169

First Church was organized under the direction of the Board of Missions of the Reformed Church. The organizational date is recorded as March 24, 1901, and Dr. Jacob C. Leonard was the organizing minister. The first church building was a frame structure on Main Street of High Point, built in 1901. The second church building was built in 1914 and the present building in 1960. An all-purpose building was first built on the English Street site which became educational space when the sanctuary was added.

High Point and Lexington, North Carolina, were prime mission fields in the early 1900s, and the Reformed Classis was anxious to take advantage of this. A project in both communities was enrolled with the Board of Missions of the denomination, and Rev. Jacob C. Leonard was commissioned to determine the feasibility of beginning new churches. A lot was purchased in High Point on the corner of Main and Russell Streets as a location for a church building and parsonage. The deed for this site was dated November 16, 1900, and the first worship service for the new congregation was held in the home of Mr. Walter E. Conrad on March 1, 1901. Three weeks later, a congregation was organized, and the name

First Reformed Church was chosen. Immediately following the organization of the congregation, plans were made for the construction of a frame church building. Construction of the building started in May, and the building was dedicated August 18, 1901, at a cost of approximately $2,700 for the building and furnishings.

By 1911 the congregation had grown so that additional Sunday school space was needed, and an educational building was built beside the first parsonage on Russell Street, and a new sanctuary was constructed and made ready for dedication on May 3, 1914. This was accomplished with pledges and a loan of $3500 from the Board of Missions of the denomination. Rev. David E. Bowers, who had been working with Dr. Leonard in the establishment of this new church, became the first full-time pastor of the congregation. The congregation at this time had 89 members with over 300 enrolled in the Sunday school.

The years that followed were difficult for High Point and for First Church. They were depression years, and this North Carolina community was hard hit by the declining economy. The church did gain new momentum about 1935, at which time the old parsonage was sold and a new residence for the minister was purchased on Woodrow Avenue. A Long-Range Planning Committee was organized, and property for a possible new church plant was purchased on English Street. It was some time before this property would be used, but ground was broken for a new educational building on August 19, 1952, when the pastor was Rev. Carl A. Grimm, and it was completed under the pastorate of Rev. Lloyd E. Sechriest. This building was dedicated on September 6, 1953, and served the congregation as an all-purpose facility for the next seven years. Again the congregation struggled with decision-making in the midst of a changing community, and a consultant from the national church office was invited to help with the process. A decision was made to build a modern church sanctuary, and on September 13, 1959, ground was broken for the new building, which was dedicated on September 18, 1960 under the pastoral leadership of Rev. Richard A. Mensendiek.

First Church has furnished important lay leadership beyond the ministry of the local church, sharing leadership not only with denominational judicatories but with the related institutions. An example is the service of Dr. Edgar Whitener, who was on the Board of Trustees of Catawba College for 19 years. In recent years, the church has cooperated with other congregations to help with some of the challenges of a changing community. One of the projects was to establish a thrift shop.

Pastoral Leadership Since 1965

Rev. John W. Settlemyre	**1962-**
Rev. L. G. Diehl	**1974-1980**
Rev. W. J. Campbell	**1981-1989**
Rev. W. W. Hill	**1990-**
Rev. D. L. Stevenson	**1996-**

Keller United Church of Christ

5615 Old Salisbury-Concord Road, Kannapolis, NC 28083-8615
Membership: 14

Keller Reformed Church was organized in 1904 and by 1906 had constructed a frame church building on property donated by two of the charter members, John W. Cline and Wade E. Brantley. The frame church building served the congregation from 1906 until 1954, when a more modern brick structure was erected. The frame building was moved onto the back of the property to make room for the new building and was later sold. A cemetery was established, which surrounds two sides of the building. The church has been part of the New Gilead Charge and then part of a two-point charge with St. Paul's Church in Enochville, North Carolina. In recent years, it has separated from a charge arrangement and is a supply point.

Dr. John H. Keller was authorized by the North Carolina Classis of the Reformed Church to organize a congregation in the rural area outside of Kannapolis in August of 1903. He proceeded immediately to take steps to establish a congregation. By July 1904 a church was organized, and officers were elected. Land for a church building was donated by John W. Cline and Wade Brantley, and a contract for a house of worship was awarded in April of 1905 for a plain frame structure costing $145.00. The church was named Keller Reformed Church after its founder, who served as pastor until 1908. The congregation struggled numerically but formed a charge with the neighboring New Gilead Church and was able to have quality pastoral leadership and carry on a meaningful ministry to the community.

There was a period when it was suggested that Keller Reformed Church had fulfilled its mission, but there were a few loyal members who were dedicated to keeping it alive. There was a slow turnaround, and at a congregational meeting held May 30, 1954, the members voted to build a new house of worship. Under the leadership of a young minister, Rev. Carl R. Martin, the church celebrated its 50th Anniversary on June 27, 1954, and definite plans were made to proceed with the construction of a new building. The old church building was moved to the back of the property, and the cornerstone was laid for the new brick structure on January 15, 1956. The original building was later sold to a neighbor for domestic purposes. Construction proceeded rapidly, and the new church building was dedicated on July 15, 1956. A nicely planned and well-kept cemetery lies adjacent to the church property along the north and west lines. During this period, the congregation was yoked in a two-point charge with St. Paul's Church, Enochville, North Carolina.

The congregation has always supported the work and ministry of the denomination and the conference with special concern for the growth and ministry of Nazareth Children's Home. At least two persons have entered full-time Christian ministry from the congregation, Rev. J. Keller Brantley and Rev. Charles R. Patterson. With the decline and closing of Cannon Mills in Kannapolis, the congregation once again struggled to maintain a strong witness in the area. The charge with St. Paul's Church in Enochville was dissolved, and Keller became a supply point. It has managed to maintain the church building and cemetery in good repair.

In recent years, the congregation has chosen to be called Keller Reformed Church.

Pastoral Leadership Since 1965

Rev. Harold H. Holtom	**1962-1965**
Rev. G. Ermine Plott, Supply	**1965-1968**
Rev. Collie P. Seymour	**1968-1974**
Rev. Charles Terrell	**1975-1979**
Rev. Tim Wepner, Supply	**1979-**
Rev. Don Sledge	**1979-1983**
Rev. Marion Smith, Supply	**1983-**
Rev. Paul Pickler	**1983-1991**
Rev. Aubrey Hedrick, Supply	**1993-1998**
Rev. Robert E. Myers, Supply	**1998-**

Rodger's Park UCC

702 East 22nd Street, Kannapolis, North Carolina 28083
Membership: 146

Rodger's Park Church was organized in 1950 by the Rev. G. Harold Myers, who at the time was pastor of Mt. Zion Church, China Grove, NC. The church in its early years received a great deal of support from the members of Mt. Zion Church. The original fellowship hall that provided a meeting place for the congregation was built in 1951 and paid for by Mt. Zion Church. Subsidy to support the first minister and grants to help build their first building in 1954 were provided by the Board of National Missions of the E. and R. Church. The building was to be a two-story brick structure. Only one story was completed in 1954, and the second story was added in 1963.

Mr. Benjamin Sechler, a member of Mt. Zion Church in China Grove, North Carolina, suggested to his pastor that a church was needed in the fast-growing area of Kannapolis known as Rodger's Park. The Rev. G. Harold Myers talked with some others about this idea, and some time after May 1950, a meeting was held in the home of James and Wilma Deal to seriously consider this idea. Additional Sunday evening meetings were held at various homes in the community, and on February 19, 1951, twenty people organized Rodger's Park Evangelical and Reformed Church.

This new congregation was strongly supported by Mt. Zion Church, which donated money to purchase more than an acre of land in the heart of the Rodger's Park community as a site for a church building. The site had been the location of the Old Sloop school and was purchased from Mr. Grover Sloop. The men of Mt. Zion donated time and money to construct a fellowship building which was dedicated on June 10, 1951, and which served as a meeting place for the newly-organized congregation. A parsonage was also constructed, anticipating a minister's accepting the challenge of leading this new congregation.

Through the efforts of Rev. Harold Myers, the congregation began to get support from the Board of National Missions of the Evangelical and Reformed Church. Rev. Walter Rauh came to the area in 1953 as the first full-time pastor and led the congregation successfully through a building program. Rev. Rauh stayed with the church for three years during which time the congregation held its own but did not grew as rapidly as was planned, creating some financial struggles. From 1956 through 1959, Rodger's Park E. and R. Church was provided pastoral leadership by seminary students and ministers from other E. and R. churches in the area. In 1962 conditions were favorable enough to call Rev. Max L. Tussey as the second full-time pastor to the congregation. He was followed by Rev. N. Ellis Vandergrift, during whose pastorate difficulties again developed in the congregation. Fortunately, during his short pastorate from 1963 to 1965, members were added to the rolls, the two-story brick building was completed, and the congregation became debt free. Rev. Vandergrift's pastorate was followed by another period of stated supplies.

Rodger's Park Church was able to enter a period of stabilization and growth beginning in 1966 with the arrival of Rev. Donald Sledge and then more creatively under the pastorate of Rev. Cliff B. Smith, who was installed as pastor on February 17, 1974. Even though the church has had some difficult years, it has remained faithful to its mission. In presenting the history of the church over the last 25 years, one of the members writes: "Rodger's Park has done much. Most of it will be forgotten by all but the members. But if we've helped bring one soul closer to the Lord or done one thing to promote God's Kingdom on Earth, all of the pain, hardships, tears, joy and love have been worth it."

Pastoral Leadership Since 1965

Rev. Donald D. Sledge	**1966-1969**
Rev. J. E. Cowlishaw	**1970-**
Rev. Cliff B. Smith	**1971-**
Rev. T. L. Pendergraft	**1981-1989**
Rev. C. W. Byerly	**1989-1996**
Rev. T. A. Kruchkow	**1996-**
Rev. J. B. McManus	**2001-**

St. John's United Church of Christ

901 N. Main Street, Kannapolis, NC 28081
Membership: 208

St. John's UCC was originally organized as Kannapolis Reformed Church in 1919. The congregation worshiped in a local school building until the present church building was built and dedicated in January of 1922. The cost of the building was $49,000. It is reported that St. John's is the only church in Kannapolis still worshiping in an original building. A parsonage was built and dedicated on February 22, 1921, and a Scout Hut was erected in 1950. Ground was broken for a fellowship hall in December of 1961, and dedication services were held September 2, 1962. In 1989 the original historic building was renovated at a cost of $650,000.

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The Reformed Church had interest in establishing a church in Kannapolis as early as 1911, but it wasn't until 1919 that a group of 36 persons signed a petition requesting the North Carolina Classis to organize a congregation in this city. The Board of Home Missions, at the request of the Classis, provided the money for Banks J. Peeler, a ministerial student, to survey the area and lay the ground work to establish a church. He made arrangements for the congregation to meet in the Woodrow Wilson School, and the first service was held there on the fourth Sunday in May 1919. A congregation was formally organized on July 27th of that same year under the leadership of Rev. William C. Lyerly and Dr. Paul Barringer, two members of the committee appointed by the Classis to organize a church in this area. The new congregation was yoked with St. Paul's Church in Enochville to form the St. Paul's-Kannapolis Charge, and Dr. Lee A. Peeler was commissioned by the Board of Home Missions to become the pastor. He began his work in this area on October 1, 1919, and remained with the congregation until November 15, 1938.

Dr. Peeler was an effective organizer, and the congregation, which changed its name to St. John's Reformed Church on March 7, 1920, became a very influential church in the growing community of Kannapolis. He led the congregation though a building program for a new church building that was dedicated on January 1, 1922, and the construction of a parsonage that was dedicated on February 22, 1921. The site for the church building was donated by Cannon Mills Company, and the church was constructed at a cost of $49,000. The cost of constructing the parsonage was $8,500.

It was under the leadership of Rev. Frank K. Bostian, who became pastor of the parish on July 15, 1943, that the church became an independent, self-supporting congregation, not only liquidating their debt, but also making some extensive renovations to the building. The Rev. Lawrence N. Strunk became the next pastor and continued the expansion of the church's program. A Scout Hut was built in 1950, and plans were laid to erect a much-needed new fellowship hall and additional educational space. This dream was completed under the leadership of Rev. Huitt R. Carpenter, who was pastor from 1960 through 1963. The new structure was dedicated on September 2, 1962. From the mid-1940s through the mid-1960s, five young men from this congregation entered the Christian ministry.

St. John's congregation has always been an influential church in the city of Kannapolis and has also been an active participant in the life of the denomination through the leadership of both lay persons and clergy. They have been good stewards and have given generously to the work of the wider church, both in terms of financial gifts and the talents of their leaders. They have also made an effort to meet the challenges of the day. In 1989, under the leadership of Rev. Allen Tyndall, the congregation spent $690,000 remodeling their facilities to make them handicap accessible while maintaining the character of the building.

Pastoral Leadership Since 1965

Rev. Bobby Bonds	**1963-1969**
Rev. Mark Andes	**1969-1986**
Rev. Allen Tyndall	**1987-1994**
Rev. Igor Tychkin	**1995-1997**
Rev. Jimmy Norred	**1999-2004**
Rev. Dr. H. Warren Casiday	**2005-**

First Congregational UCC

209 CV Alexander Drive, Kings Mountain, NC 28086
Membership: 78

First Congregational Church was originally organized as The First Congregational Church of Lincoln Academy and has its history intertwined with that institution which began around 1888. The Academy closed in 1955, and the congregation purchased one of the former school buildings to continue its ministry in and around Kings Mountain. It has flourished as a stand-alone congregation and reaches out to the community and world as an inclusive community of faith dedicated to making a difference in the world through an educated and serving ministry.

The American Missionary Association of the Congregational Church established Lincoln Academy (named after President Abraham Lincoln) at the foot of beautiful Crowder's Mountain in Gaston County, North Carolina, around 1888. This academy was established for the purpose of providing an education to the persons in that area who were distinctly Christian. *"It was to be an education in the best sense of the term and in an atmosphere so pervasively Christian that the terms education and Christian would become inseparable."* First Congregational UCC is the historic legacy of the Academy, and the history of the Academy and church are intertwined.

Lincoln Academy influenced the whole community, and it was not long until residents, who became familiar with the religious observances on the school's campus, requested some type of formal church organization apart from the school. In response to this request, Dr. Wharton of London, England, came to the area in the early 1890s and conducted annual evangelistic services. In 1895, Dr. Curtis, a white minister from the AMA New York office, came and assisted a group of community people in organizing The First Congregational Church of Lincoln Academy Community, later to be known simply as First Congregational Church.

As Lincoln Academy grew, the farm, dormitories, campus homes, and other needed facilities took shape. The school served local students as well as boarding students from as far away as New England, Africa, and France. For 21 years, First Congregational Church existed as an extension of the school with services held in the school's assembly hall and conducted by ministers placed in the school by the parent body, the AMA. All the early ministers were white, and in most cases the minister was the principal of the school.

In 1917, a new era began with the first black principal minister coming to head up the Academy in the person of Rev. Mr. Walter E. Ricks, and the church's calling its first black minister, the Rev. William Sawyer, who served until 1922. Rev. Sawyer was a graduate of Talladega College in Talladega, Alabama, as well as its Theological Seminary. He served both the First Congregational Church in the Lincoln Academy Community and the Congregational Church in Lowell, NC. Rev. Hart from the Academy worked closely with him and began to include black teachers on the Academy staff for the first time in its history.

As more and more students were able to go to qualified public schools, the enrollment at the academy declined, and in 1955 it was closed. The entire school—faculty, day students, and boarding students, were moved to Bessemer City, NC, to finish the school year. At the end of the year, the institution became completely public with "Lincoln High School" chosen as the name for the new facility.

With the closing of Lincoln Academy, the church was able to purchase its present location, the former Baker School, and continue as a community church. Over the succeeding decades, the congregation has continued to improve its ability to reach out to the wider community and to keep the church building in good repair. A ramp has been added to the building to give access to all, and stained glass windows and pews have been installed. A sign graces the lawn of the church inviting all to come grow in the fellowship of a United Church of Christ. The congregation provides a meditative worship style for both blacks and whites.

Because this congregation was from the beginning associated with a Christian school, it has remained a congregation deeply concerned with Christian Education. Part of that education is to be involved in spreading the Gospel through mission work. A project they are quite proud of is their support of a children's clinic in Angola, West Africa. The congregation also works closely with a local nursing home, supplying gifts for needy residents, and supports denominational programs such as Franklinton Center at Bricks, North Carolina. It supports the work and ministry of the United Church of Christ by contributing to all five of the yearly emphases of the denomination and is therefore recognized as a "5 for 5" church. A detailed history of this unique United Church congregation is available from the church. This history, ***Our Heritage: The History of Lincoln Academy and Its Legacy, The First Congregational Church, United Church of Christ,*** was compiled and written by Mrs. Ruth Alexander McDowell, who was born and reared in the Lincoln Academy Community and attended both elementary school and high school at Lincoln Academy. She was married to Rev. Dr. Henry Curtis McDowell, who was pastor of the church from 1937 to 1944.

Pastoral Leadership of the Congregation

Lincoln Academy Principals and Teachers	**1888-1917**
Rev. Alva Hart	**1915-1921**
Rev. William Sawyer	**1917-1921**
Rev. Dr. O. Faduma	**1923-1935**
Rev. Walter E. Ricks	**1922-1935**
Rev. John Dillingham	**1935-1936**
Dr. Henry Curtis McDowell	**1937-1944**
Seminary Students from Johnson C. Smith	**1944-1955**
Rev. Russell J. Shipman	**1955-1982**
Rev. Yvonne Beasley	**1982-1986**
Rev. Henry Lynn McDowell	**1986-**

First United Church of Christ

210 North Central Avenue, Landis, NC 28088
Membership: 279

First Church was organized in 1919 as a mission church supported by the Reformed Church Classis of North Carolina. The first building was built in that year with the help of the Classis and the support of Mt. Zion Reformed Church in China Grove, N. C. A parsonage was built in 1937 when First Church became a self-supporting congregation. An educational building was constructed in 1960 and a new, more modern church sanctuary was built in 1974-75.

First Church in Landis, North Carolina can trace its roots to around 1904 when services were held occasionally in the local school house by Rev. Joshua L. Bowers. Most of the Reformed people attending these services were members of Mt. Zion Church in China Grove. In 1908 the Reformed Church Classis of North Carolina challenged the Rev. M. M. Noacker, who was serving Mt. Zion Church, to conduct regular services in the fast-growing Landis community. He began conducting services in the Methodist Church each fourth Sunday with encouraging results, and although organization of a congregation did not take place until April 27, 1919, there was church activity in the community much earlier.

The establishment of a Reformed Church in Landis has a unique twist in that on April 7, 1919, fire destroyed the church building of Mt. Zion Church, and the congregation decided it would be an opportune time to build two buildings, one in China Grove and one in Landis. The Reformed families in and near Landis were invited to cooperate in this venture. The undertaking was supported by the Classis, which contributed $1000 toward the building for First Church and provided early mission support. Dr. John H. Keller is credited with the organization of the church. He led them through the construction of the first building, which was dedicated June 29, 1919. The building, which cost approximately $25,000, was built on land donated by Mr. C. A. Linn. Rev. Keller became pastor of what became known as West Rowan Charge, which consisted of Mt. Zion and First Church. The congregation closed its charter the Sunday the building was dedicated with a membership of 94. Rev. Keller served the charge until his retirement in 1937, at which time First Church separated from Mt. Zion and became a self-supporting congregation. This move required the construction of a parsonage, which was accomplished in 1941. A parsonage was built on the south side of the church property, and Dr. Aaron R. Tosh became the first full-time pastor. He served the congregation until December 31, 1956.

The congregation continued to grow. In November of 1956, land was purchased to increase the size of the church site and plans were made to increase the educational space. A new educational building was constructed and dedicated November 27, 1960, at a cost of approximately $150,000. It was not long after this that a Long Range Planning

Committee was appointed, and in 1966 the recommendation was approved by the congregation "that no further improvements be made to the existing sanctuary," and that steps be taken to begin the process for a new sanctuary. On the occasion of the 50th Anniversary of the congregation, there was a celebration in the old sanctuary, and plans were revealed for a new sanctuary. Demolition of the old building began in early summer 1970, and under the leadership of Rev. Nevin Feather, who served the church from 1966 through 1978, the new building was constructed and dedicated on Sunday, June 15, 1975.

First Church was always involved closely with the work of the various judicatories of the denomination, primarily due to the quality of pastoral leadership. Reverends Roy Leinbach, Lawrence Leonard, Hiram Davis, and Nevin Feather were all active participants in the work of the Evangelical and Reformed Synod and the formation and ministry of the United Church of Christ. Circumstances that developed late in the 1990s caused the congregation to vote out of the United Church of Christ.

Pastoral Leadership of the Congregation

Rev. Hiram E. Davis	**1956-1965**	**Rev. E. Disher**	**1993-**
Rev. Nevin Feather	**1966-1978**	**Rev. D. P. Franks**	**1989-**
Rev. T. A. Kruchkow	**1979-**		

Zion E and R UCC

1019 College Avenue, Lenoir, North Carolina 28645
Membership: 66

The first house of worship was constructed by Zion Reformed Church in 1903 at a cost of $1,575. It was a frame structure located on West College Avenue. An adjacent house was purchased for the congregation's first parsonage. In 1923 the house of worship and lot were sold to the South Lenoir Baptist Church, and a property was purchased from First Baptist Church at the corner of West Harper Avenue and Church Street. This property was extensively renovated and occupied January 1924. In 1941 property on West College Avenue was purchased for the construction of new church facilities. This property was formerly a part of the Davenport College campus. An educational building was constructed on this site in 1951, and the present sanctuary was dedicated November 1, 1956

Zion Church, Lenoir, was organized in 1898 in response to families of the Reformed faith moving into this area of Caldwell County to work primarily in the furniture industry. Dr. Joseph L. Murphy, pastor of Corinth Church, Hickory, held religious services on occasion in Lenoir at the request of Reformed Church laypersons. It was reported in the minutes of the Reformed Church Classis of North Carolina in 1898 that Dr. P.M. Trexler, a member of the faculty of Catawba College, had organized a congregation and was asking to have it become a member of the Classis. The congregation was welcomed into the Classis and became part of a two-church charge with Mt. Bethel Church in Blowing Rock. On May 10, 1903, the small congregation occupied a new frame church building located on West College Avenue and was enrolled under the care of the Board of National Missions. Dr. William H. McNairy was commissioned missionary in charge of the parish. A house was purchased adjacent to the church building to serve as a parsonage. Numerical growth was slow but steady, and by 1923 the frame church building was not adequate to house the program of the congregation. The building and land were sold to the South Lenoir Baptist congregation, and a larger, more inviting building was purchased from First Baptist Church. This property was located at West Harper Avenue and Church Street. This building was extensively renovated and occupied by the congregation by January of 1924. In this same year, under the leadership of Dr. John C. Peeler, the church became self-supporting and thanked the Board of Missions for their support.

Dr. Walter W. Rowe, who had served the congregation as student pastor during the summers of 1901 and 1902, was installed as the fifth pastor of the congregation on August 1, 1935. It was during his leadership that the congregation made the most significant progress. The old parsonage was sold and a new one was constructed in 1936 on Poplar Street. On December 29, 1941, a lot was purchased at 221 West College Avenue as a site for new church facilities. During Rowe's pastorate, the congregation played a key role in the expansion of the ministry of the Southern Synod of the Evangelical and Reformed Church, of which they were a member. Dr. Rowe and key lay persons from the church helped facilitate the acquisition of John's River Valley Camp site, and in 1940 helped restore and make Mt. Bethel Church in Blowing Rock usable.

Another important role of Dr. Rowe and the congregation was providing leadership to the Synod in helping to make Blowing Rock Assembly Grounds available to all the churches, which occurred in 1943. In 1948 Dr. Rowe suffered a cerebral stroke and never got to complete his dream of new church facilities. Under the leadership of Rev. Arthur A. Detwiler, the congregation did construct and dedicate a new educational unit in March of 1952, and under the leadership of Rev. Henry J. Meier, a new sanctuary was erected and dedicated November 1, 1956. These structures, which stand proudly on the hillside on College Avenue, were completed at a total cost of $212,095. The next few years were productive years for Zion Church so that by 1963 during the pastorate of Rev. George E. Dillinger, the congregation had remodeled the parsonage and liquidated their debt on the church buildings. The church has always been concerned with keeping their facilities in good repair and making additions that would enhance their ministry. Art Glass windows were installed in the sanctuary in 1964. Rev. Joseph Wise came to serve the congregation in 1986, and a new parsonage was purchased to provide for the comfort of his family. Under the leadership of Rev. W. Steven Butler, a Memorial Garden was constructed on the church grounds.

While the economy of the area has been taking a down swing over the past forty years, this congregation has continued to provide a significant ministry in the city of Lenoir and to provide leaders for important ministries of the judicatory to which they now belong, the Southern Conference of the United Church of Christ. They have been particularly active in financial and lay leadership in the ministries of Catawba College, John's River Valley Camp, and Blowing Rock Assembly Grounds. They have had members serve on the Boards of Directors of all these ministries. Several local ministries that have received the attention of the congregation over the past few years emphasize their deep concern for outreach ministries: Yokefellow Christian Ministries, Samaritan's Purse, Women's Emergency Shelter, Lenoir Soup Kitchen, and Caldwell Hospice and Palliative Care, Inc.

Persons Entering Fulltime Christian Service Since 1965

Rev. John E. Harrison

Rev. W. Clifton Moone, III

Pastoral Leadership Since 1965

Rev. George E. Dillinger	**1962-1966**	**Rev. Stanley Skipper, Co-Interim**	**1994-1995**
Rev. Robert E. Myers	**1967-1980**	**Rev. Stanley Skipper, Interim**	**1995-1997**
Rev. Chester W. Byerly	**1981-1985**	**Rev. Dr. W. Steven Butler**	**1997-2002**
Rev. Joseph W. Wise	**1986-1990**	**Rev. Phillip Mark Nanney**	**2003-2004**
Rev. James F. Staunton	**1991-1994**	**Rev. Carol Anne Lawler, Interim**	**2005-2006**
Rev. Dr. Anne A. Wepner, Co-Interim	**1994-1995**	**Rev. Trudy J. Irving**	**2007-**

Beck's United Church of Christ

2845 Beck's Church Road, Lexington, NC 27292
Membership: 584

It is hard to pinpoint the organizational date of Beck's Church, but religious services were held in the Abbotts Creek region of Lexington, NC, by Reformed Church people as early as the 1750s. The oldest tombstone in the Beck's Church cemetery, as well as the oldest one in Davidson County, is dated 1771. For church celebrations, Beck's Church looks to 1787 as its official organization by Rev. Jacob Schneider. In its early years it shared a log building with a Lutheran congregation and built its first wood frame building in 1878. This building was renovated in 1934 and Sunday School rooms were added. A brick church building was erected in 1951, and a new parsonage was built across the road from the church in 1954. A two-story educational building was built in 1966 and a fellowship hall in 1973.

Beck's Church is located about six miles southwest of Lexington, North Carolina on a 53 acre tract of land that at one time was jointly owned by people of both the Reformed and Lutheran faiths. At one time there was a "log meeting house" on the property that was used jointly, and there was a "burial ground" on the site before it was deeded to "induce a church belonging to the Lutherans and Calvinists in company." It was in 1878 that the Lutheran segment withdrew and built a church of their own on a lot adjoining the original tract and the Reformed congregation proceeded to build a suitable frame church north of the log meeting house. The courts favored the Reformed congregation who stayed on the original site, and Beck's German Reformed Church was given exclusive rights to the land.

Little evidence can be found regarding the exact date of organization for Beck's church, but it is thought that Rev. Jacob Schneider, who served the Reformed churches in Davidson County during the late 1700s, organized the congregation in 1787. Beck's Church was part of a three-church charge for much of its early history, consisting of Beck's, New Jerusalem, and Hedrick's Grove congregations. It was known as the Lower Davidson Charge. This charge was changed in 1953 when Hedrick's Grove withdrew to become a self-supporting congregation. Since Hedrick's Grove wanted to retain the parsonage, Beck's Church proceeded to erect a parsonage on land immediately across the road from their new church building. The new brick church building had replaced the large frame building that had served the congregation for more than seventy years. The new building was dedicated debt free on July 22, 1951, and the new parsonage was dedicated November 21, 1954. Rev. Horace S. Sills was the first minister to occupy this new parsonage. Within about ten years after the construction of a new church building and a new parsonage, Beck's Church became self-supporting on June 30, 1964, and Rev. Wade H. Curran, Jr., who had been serving the charge, became its first full-time minister.

After becoming a single church parish, Beck's Church experienced another growth spurt and partially met that challenge by constructing in 1966 a two-story brick educational annex and in 1973 a fellowship hall.

Under the leadership of Rev. Bobby Bonds, the congregation celebrated its 200th Anniversary with a full calendar of events throughout the year. The celebration brought back a number of former ministers and heard challenges from a number of denominational representatives. Beck's Church has always been active in the life of the denomination and has had persons serve on the Boards of Directors of nearly all of the Benevolent Institutions of the Southern Synod and then the Southern Conference of the United Church of Christ, as well as National Boards. Mr. Jack Frank of the congregation was instrumental in helping to start Piedmont Center of United Church Retirement Homes, Inc. in Thomasville and helped with bringing into being an outdoor ministry program at the new Southern Conference property known as Black Lake.

Pastoral Leadership Since 1965

Rev. Wade H. Curran, Jr.	**1962-1965**
Rev. Raymond C. Craven, Supply	**1965-1966**
Rev. Ingle O. Cook	**1966-1974**
Rev. Kenneth E. Yearick	**1975-1978**
Rev. Bobby R. Bonds	**1979-1988**
Rev. Eric Disher	**1989-1997**
Rev. Dr. Melvin Palmer, Interim	**1997-2000**
Rev. Banks Shepherd, Interim Associate Pastor	**1997-2004**
Rev. Ed Rawls	**2000-2002**
Rev. Dr. Melvin Palmer, Interim	**2002-2004**
Rev. Gerald Sanders	**2005-**

Beulah United Church of Christ

2828 Arnold Road, Lexington, NC 27295

Membership: 215

"Sauer's Meeting House," a log structure, was built on the site in 1788 and provided a place of worship for Reformed, Lutheran, and Moravian neighbors. The log structure served the community until 1851, when a white frame building was erected a few yards northeast. This building was remodeled in 1893. A third church building was erected in 1921, and in 1934 a church hut was erected to provide for social gatherings. A modern educational building was completed in 1961, a new parsonage in 1963 and a modern fellowship hall with kitchen, parlor and three classrooms was added in 1989 at a cost of $250,000.

Beulah Church was originally known as "Sauer's Meeting House" because eleven acres of land on which the church was located was donated by Mr. Philip Sauer (Sowers). A log structure was built on the site, and a congregation was organized by Rev. Jacob Schneider, pastor of the Reformed Churches in Davidson County, in 1788. Little is known about the congregation during the late 1700s and the early 1800s except that worship services held here served "Reformed, Lutheran, and Moravian neighbors and that services were often held in both German and English." There are Moravian historical records that indicate the preachers for the worship services at Sauer's Meeting House were Moravian. One account says, "the pastor went to the so-called Sauer's Church 8 or 9 miles from Friedberg in Davidson County at the head of the Reedy Creek. This church, or congregation, consists of German Reformed and Lutherans although served mostly by preachers of the former." While many faiths were represented in the early formation of this congregation, there is no evidence it was ever a union church as such. It was specifically stated by Mr. Sauer that the land which he donated was to be used to erect a Reformed Church.

The original log building served the congregation until 1851, when a white frame church building was erected northeast of the log structure. This building was remodeled and equipped with new furniture in 1893 under the pastoral leadership of Dr. Jacob C.

Leonard, and tradition has it that it was then that the name was changed to Beulah Church, and it became part of the Upper Davidson Charge of the Reformed Church consisting of four congregations: Hebron, Bethany, Pilgrim, and Beulah. In 1909 Hebron Church was detached from the charge.

In 1937 a parsonage was built on Beulah Church property to house the pastor of the now three-point Upper Davidson Charge. The first occupants of the parsonage were Rev. and Mrs. C. Columbus Wagoner, who served the charge faithfully until 1946, when Bethany Church was detached, leaving the Pilgrim congregation and Beulah to work together as a two point charge. The Rev. Carl T. Daye was called as their pastor. About this same time, a new congregation was being formed in the nearby Jakesville Community, and Beulah Church provided a number of charter members for the congregation. A son of Beulah church, Dr. O. Bain Michael, gave the site where today Paul's Chapel and a parsonage for their minister are located.

An important part of the history of Beulah Church is the interest of members in helping to establish Arnold Academy in 1891, a school which provided excellent educational opportunities for high-school age boys and girls in the community until the state made provision for such training.

The third church building of Beulah Church was erected in 1921 under the energetic leadership of Dr. James D. Andrew. This building replaced the old building that had served the congregation and the community for seventy years. Another important addition to the property was the construction of a church hut in 1934 under the leadership of Rev. Joshua L. Levens, which was designed as a fellowship hall with a kitchen and educational space.

In 1951 Beulah Church purchased Pilgrim Church's interest in the parsonage and became a self-supporting congregation. In 1952 the Rev. Melvin Palmer, a recent graduate from Lancaster Theological Seminary, became its first full-time minister. Under his leadership, a modern brick educational building, providing much needed educational space and church offices, was constructed north of the sanctuary at a cost of $41,000 and was occupied January 1, 1961. The Rev. Henry J. Meier became the pastor in 1961, and during that year the church celebrated its 175th Anniversary with an elaborate week-long observance featuring a number of visiting speakers. One of the speakers was the Rev. Max L. Tussey, who had grown up in the congregation, graduated from Lancaster Theological Seminary, and had been ordained in 1959. He was serving a congregation in Pennsylvania at the time.

Beulah Church continues to provide adequate and up-to-date facilities to carry on an expanding ministry. A new parsonage was constructed in the 1970s at a cost of $40,475 and was dedicated debt free. In 1989 a modern fellowship hall with kitchen, parlor, and three classrooms was dedicated at a cost of $200,000. In 2003 a new Rogers organ was added to the sanctuary along with new carpet, and plans are underway to add stained glass windows in the left side of the church. The congregation is always planning for the future and wants those who come after the present members to know something about the challenges of the present. During the 200th Anniversary in 1988, a time capsule was opened and a new one buried, to be opened in 2038.

Pastoral Leadership Since 1965

Rev. Henry J. Meier	**1961-**
Rev. Thomas Madren	**1971-1977**
Rev. Carl C. Kreps	**1977-1986**
Rev. F. Dale Kennedy	**1986-2000**
Rev. Bruce D. Updyke, Interim	**2000-2002**
Rev. Dr. Christopher P. Burr	**2002-2005**
Rev. Benn Fleming, Interim	**2005-**

Christ United Church of Christ

243 Jes Wes Lane, Lexington, NC 27295

Membership: 65

Christ Church was organized April 2, 1947, though the effort of First Evangelical and Reformed Church of Lexington, where at the time Rev. Banks Peeler was pastor. The first building that was built was an all-purpose building located on a site purchased on Winston Highway. The Sunday School presented a Christmas play in this new building on December 30, 1946, before the congregation was formally organized. A great deal of the work to complete this structure was performed by friends of this new venture. An education-youth annex was added in 1953, and a number of amenities have been added over the years to make the building a very useful and worshipful facility. Most of the pastoral leadership of the congregation has been part time, but the church has played an important role in the community.

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Christ Church was organized about 1945 in response to the interest of Evangelical and Reformed families living in the Northwest section of Lexington, North Carolina. The first meeting was held in the home of Mr. and Mrs. Elmer S. Plummer on October 14, 1945, with Rev. Dr. Banks Peeler leading devotions and the discussion related to the degree of interest in starting a new congregation. Rev. Peeler was pastor at First E. and R. Church in Lexington, and in the beginning, this new group was viewed as an "Outpost" of that congregation, with Elders in First Church playing an important role in the life of this new congregation. The group continued to meet in the Plummer home and soon began to plan for an al-purpose building where they could hold Sunday School and other church functions. It was decided to build a structure that could be converted for some appropriate use if the congregation grew, and it seemed feasible to construct a sanctuary. Mr. and Mrs. Plummer donated a lot on the Winston Highway where the building was to be located, but as plans moved forward, it was felt the lot was too small to meet the need. This lot was sold and the money was used to purchase a larger site where the church is located today.

The first building was constructed on the back of the site that was purchased and was the type of building that could be converted into a house if need be. The first scheduled meeting was held in this new building on December 30, 1946. The church was formally organized on April 2, 1947, with 41 charter members. This new congregation petitioned the Southern Synod of the Evangelical and Reformed Church to be enrolled into the Synod, which was done on April 17, 1947. Since the church was organized, seven more lots have been added to the church property, and an annex designed for youth activities and education programs was added to the north end and the west side of the building. In 1963 a picnic shelter was built, and in 1986 a new fellowship hall was constructed and dedicated. The original church building was dramatically remodeled in 1990 along with the addition of stained glass windows and an outdoor sign. The congregation has continued to upgrade their property and buildings, adding a sound system in 2001 and a foyer to the sanctuary in 2004.

Rev. Dr. Banks Peeler is recognized as the organizing pastor, but elders of Christ Church such as Charles W. Parks, R. Leo Leonard, and Irvin L. Sink gave generously of their time and talents to bring this organization into being. Mr. Sink even served as lay leader of the congregation in its early years. Even though the church became a separate functioning congregation once it received the blessing of Synod, Rev. Banks Peeler continued to serve as pastor until the end of 1955. The congregation during that time had grown to a membership of 118 with a Sunday School enrollment of 168. After Rev. Peeler left the area, the Synod appointed supply pastors to provide leadership. The Rev. Billy Joe Leonard served in this capacity from 1955 to 1962.

This small church continues to minister to the Erlanger Village area of Lexington and has over the years provided loving fellowship for many who no longer live in the area. The congregation strives to put their faith into action by providing food several times a year to a local Crisis Ministry, sharing gifts with victims of natural disasters such as hurricane Katrina, and hosting events to help pay medical bills for a sick child in the area. The congregation participates in the special offerings of the United Church of Christ such as One Great Hour of Sharing.

Pastoral Leadership Since 1965

Rev. Roy Whisenhunt	**1962-1969**	**Rev. Avery Brown**	**1984-1989**
Rev William Palmer	**1969-1970**	**Rev. Bobby Bonds**	**1989-1999**
Rev. J. Everette Neese	**1970-1980**	**Mr. David Hedrick**	**1999-2000**
Rev. Gary Phaup	**1980-1983**	**Rev. Dr. Larry Burwell**	**2000-**
Rev. Dr. Paul Helm	**1983-1984**	**Rev. Charles Yarborough**	**2001-**

First Reformed UCC

104 East Center Street, Lexington, NC 27292
Membership: 445

First Church occupies a site on the corner of East Center Street and North Salisbury Streets, which was purchased for $900 with help from the Board of Missions of the Reformed Church. The first building was constructed and dedicated February 17, 1901, at a cost of $3600. This building was enlarged in 1907, and by 1922, the building was razed to make room for the first phase of the present structure which was dedicated on April 8, 1928, and cost $97,988.82. A lot was purchased across North Salisbury Street, and a Sunday School facility was constructed and dedicated on July 13, 1913, and an annex was added in 1928. These buildings were razed in 1962 to make room for the construction of the present Educational Building, which was dedicated on January 19, 1964, at a cost of $330,000.

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With the support of the Board of Missions of the Reformed Church in the United States and the devoted leadership of Rev. Jacob Calvin Leonard, First Reformed Church held its first formal worship service on January 20, 1901. Rev. Leonard had held services in the town of Thomasville as early as 1894 and was convinced that a church should be established in Lexington. In May of 1900, the Classis of North Carolina appointed a committee to begin work in High Point and Lexington and commissioned Rev. Leonard as missionary. He set out immediately to build a house of worship even before a congregation had been gathered together. Rev. Leonard was a very capable leader who continued to help organize a congregation in High Point and build a church in that location while serving both congregations which had been designated as a charge. The charge split in 1903, and Rev. Leonard then devoted full time to First Church. He served the church 38 years, retiring January 31, 1939.

The first parsonage was built on a lot beside the church in the fall of 1901 for a cost of $1084.94 and provided a home for the Leonards until 1926 when a new parsonage was constructed at 214 Center Street. The move was necessary to provide enough space for the present church building. The second parsonage was deeded to Rev. Leonard upon his retirement and his election as Pastor Emeritus. Rev. Banks J. Peeler arrived in 1939 as the new pastor, and a house was purchased on West First Avenue to serve as the parsonage.

Dr. Leonard had been an energetic and faithful pastor who led the congregation to be self-supporting by July 1910 and also led them successfully through a number of building projects. Rev. Peeler remained with the church for more than sixteen years, resigning effective December 1, 1955, after leading the congregation during the difficult times of the Second

World War. During his pastorate, a sixteen-bell Deagan Carillon was installed and the Sunday School building was extensively renovated following a fire in 1945. Both Leonard and Peeler kept the congregation highly involved in the work and ministry of the denomination and encouraged a number of young people to enter the ministry. First Church also helped establish Second Church in Lexington, not only sharing the talents of their pastor, but also helping financially with the construction of their first building. In 1946 they helped establish Christ Church in the Erlanger section of Lexington. Rev. Marlin Schaeffer became the next pastor, under whose leadership a new education building was constructed in 1964. Dr. Paul V. Helm, Jr., led the congregation through the chaotic social changes of the 70s. A new organ was purchased and installed in 1972 at a cost of $69,000. It was later refurbished in 2000 at a cost of $60,000 with an updated appraised value of $500,000. Rev. D. Lee Jessup took up the leadership challenge in 1980 and helped the church open a Child Development Center in 1991 that provided parents of the church and the community with above standard child care. Unfortunately, the Child Development Center was forced to close in August 2007 due to the economic changes in the community. The most important building program during Rev. Jessup's tenure was the construction of a Memorial Garden with a columbarium of fifty-four niches completed in 1992. Rev. F. Michael Hooper assumed leadership in 1993, which enriched both the social and spiritual aspects of the church's program. In 1995 the church purchased property from Branch Bank and Trust Company that provides much needed parking. The building on the property was renovated and leased to the Lexington Area Chamber of Commerce.

The church and its members have been deeply involved with projects in the community and denominationally sponsored projects. In 1972 the church opened its state-approved kitchen to the Meals on Wheels program of Lexington. Volunteers from eight churches deliver more than 100 meals daily to shut-ins. In 1998, First Reformed Church and the neighboring Beck's UCC joined together to construct a Habitat for Humanity House and have recently joined in constructing a second house. Over the years, the church has helped build two dormitories at Nazareth Children's Home, the Hedrick Administration Building on the campus of Catawba College and a cabin at Johns River Valley Camp. First Church played a key role in establishing Piedmont Center of United Church Retirement Homes. More than simply providing funds in support of these institutions, they have provided dedicated leaders who have served on their boards and committees.

The church has hosted a number of important meetings of the denomination. In 1965 the last annual meeting of the Southern Synod of the Evangelical and Reformed Church met there, and it was at that meeting that the vote was taken for the Synod to become part of the Southern Conference of the United Church of Christ.

First Reformed United Church of Christ celebrated its 100th anniversary January 21, 2000 through February 18, 2001, and published a very extensive and well-done history of the church entitled *A Celebration*. The book received an award from the Congregational Historical Society in Boston, MA, for an outstanding history of churches of over 350 members. On April 28, 2000, the church received a certificate stating that First Reformed Church had been placed on the National Register of Historic Places.

Persons Entering Fulltime Christian Service Since 1965

The Rev. Zachary Mabe—Ordained 2004

Pastoral Leadership Since 1965

Rev. Marlin Schaeffer	**1955-1969**	**Minister of Pastoral Care**	
Rev. Dr. George E. Dillinger, Interim	**1969-1970**	**Rev. Dr. Richard A. Cheek, Interim**	**1993-**
Rev. Dr. Paul V. Helm, Jr.	**1970-1980**	**Rev. F. Michael Hooper**	**1993-2008**
Rev. Dr. D. Lee Jessup, Jr.	**1980-1993**	**Rev. Walter R. Patten, Ph.D., Intentional Interim**	**2008-**
Rev. Bobby R. Bonds,	**1990-1994**		

Hedrick's Grove UCC

3840 Allred Road, Lexington, NC 27292
Membership: 363

Hedrick's Grove Church was officially organized on May 8, 1891, but prior to that time, a two-story wooden church structure had already been underway. The top floor was to be used for worship and the first floor for Sunday School as well as housing "an academy." This building served the needs of the church and community until the 1920s, when the present sanctuary was built. The new church building was constructed of brick made on-site by the members, and the timber was cut from the surrounding farms. This building was officially dedicated on June 29, 1930. An attractive new parsonage was built in 1923. The congregation grew steadily, and by 1955 additional land was purchased to enlarge the cemetery and provide more parking. A new education building was dedicated March 29, 1962, and by August of 1967, a new parsonage was built and dedicated.

Hedrick's Grove church was officially organized on May 8, 1891(?), but there was much activity prior to that date related to this Reformed congregation. Records show that in the spring of 1889, a Sunday School was organized and a building to be used for worship and education was begun in the fall of that same year. Members from at least two neighboring congregations, Beck's Church and Emanuel Church, transferred into this new congregation as charter members. Land for the church and parsonage was donated by John Long, Philip Hedrick, and George W. Hedrick, and the name for the church was probably chosen "because of the many Hedricks in the area and the nice grove of trees where it was located."

The first two-story building to be occupied by the congregation was completed in 1892 and was constructed in the typical Reformed Church style with the first story designed to be used as an academy with three classrooms, and the second story used as a place of worship. The congregation not only held Sunday School on the first floor, but also conducted a week-day school in 1892 and 1893. The public school of the district was held in this building until 1924.

Hedrick's Grove Church was welcomed into the North Carolina Classis of the Reformed Church in 1891 and became part of the Lower Davidson Charge consisting of Beck's, Mt. Carmel, Emanuel, and Jerusalem congregations. Rev. Allen R. Holshouser was pastor of the charge from 1891-1893. The Reformed families who moved to this area were talented, hard-working people of faith and by 1920 were ready to build a more formidable church. The wooden two-story structure was moved across the road to make room for a beautiful new brick church building. The old building continued to be used for worship and educational needs during the construction of the new building, although at times people wondered if the winds were going to blow it down. The new building was begun on August 26, 1921. A brick machine was placed on the site, and the members made and laid the brick for the new church. The needed lumber was also furnished by the members, and they were able to get the structure under roof before winter, at which time work was suspended until spring. Because of a number of circumstances, the building was not officially dedicated until June 1930, but it was and is a building that demonstrates the dedication and skills of those early members.

Hedrick's Grove Church remained part of the

Lower Davidson Charge until 1954, when the Southern Synod of the then Evangelical and Reformed Church declared it a self-supporting congregation. The Rev. Raymond Craven became the first full-time pastor of the congregation under whose leadership a new educational building was built and dedicated debt free on Easter Sunday, March 29, 1964. Additional land was also purchased to provide more parking and to enlarge the cemetery.

A "modern and commodious" parsonage was constructed and dedicated August 20, 1967. Rev. William Campbell became the new pastor after graduation from Lancaster Theological Seminary in the spring of 1968. During his pastorate, the congregation continued to emphasize their dedication to education and the importance of young people in the life of the church. Land was purchased for recreational purposes with plans to accommodate tennis, basketball, volleyball, and badminton as well as softball. This addition, as well as the Carillon Chimes installed in the church tower, also showed a continuing concern for reaching out and serving the community.

Hedrick's Grove Church has always shown a deep concern for the wider church. When it was less than a year old, it was host to the annual meeting of the Classis of North Carolina of the Reformed Church, and to date it is pleased to be able to support the many benevolent projects of the Southern Conference with "continuous support for missions both here at home and overseas." Several outstanding persons from the congregation have entered the full-time Christian ministry. A meaningful history of the church was published on the occasion of their 100th Anniversary in 1991 under the pastoral leadership of Rev. David L. Crook. The history was written by Rev. Aubrey W. Hedrick, a son of the congregation. This Romanesque Revival style church is on the National Register of Historic Places.

Persons Entering Full-time Christian Ministry Since 1963

Rev. Clarence Conrad

Pastoral Leadership Since 1963

Rev. Raymond C. Craven	**1955-1967**	**Rev. Eddy A. Walker**	**1993-1994**
Rev. William J. Campbell	**1968-1981**	**Rev. John D. Roberts**	**1995-2007**
Rev. David L. Crook	**1982-1992**	**Rev. William Sowers**	**2008-**

Memorial United Church of Christ

3806 East Old Highway 64, Lexington, North Carolina 27292
Membership: 204

Memorial Church was organized on November 8, 1953, by a group of persons from Hedrick's Grove Evangelical and Reformed Church. Property was donated on Highway 64, four miles east of Lexington, and a multipurpose building was constructed by the end of 1954. A parsonage was built in 1958, and the congregation called its first full-time minister in the person of Rev. Van D. Grimes. Growth of the congregation made it possible for a church sanctuary to be added to the church site. This sanctuary was dedicated on February 19, 1967. A cemetery was also established next to the church building.

Memorial Church was organized in 1953 by action of the Southern Synod of the Evangelical and Reformed Church. A petition was submitted to the Synod signed by 60 members of Hedrick's Grove Church requesting the establishment of this new church. A group of 95 persons had met in a garage on Sunday September 6, 1953, under the leadership of Rev. Lawrence A. Leonard, and they took action to overture the Synod to authorize them to organize a new congregation. The congregation was officially organized on November 8, 1953, and when the charter roll was closed on Easter Sunday 1954, the names of 92 persons were listed as members. The name "Memorial" was chosen by the interested persons even before the group was officially organized as a congregation of the Evangelical and Reformed Church.

One of the first orders of business of this new congregation was to construct a place to meet. A four-acre church site was donated by Mr. and Mrs. Charlie Fritts and Dr. and Mrs. Webb McCulloch. The site was located on the south side of Highway 64, four miles East of Lexington, North Carolina. Work began immediately on a multipurpose brick building 36 by 40 feet with a full basement, which was used for church school for the first time on December 6, 1953. This new congregation experienced steady growth, and by February 23, 1958, an annex had been added to the building which was dedicated debt free. In this same year, 1958, a tract of land along the west line of the church property was purchased on which a parsonage was constructed in anticipation of the congregation's first full-time pastor.

Rev. Leonard, who helped organize the congregation, served as supply pastor until June of 1958, when the Rev. Van D. Grimes became the first full-time pastor. He served the congregation until 1962, when he was succeeded by Rev. Roy C. Whisenhunt. During the pastorate of Rev. Grimes, the congregation grew to a membership of 103 with 163 enrolled in the Sunday School, growth which prompted conversation regarding the need for additional space.

A building committee was appointed in 1964 to work toward the construction of a new sanctuary, and on June 13, 1965, plans for this new building were presented to the congregation for approval. It was determined there was need for further study, so the contract for the sanctuary was not awarded until February 27, 1966. Construction of this building took just about a year, with the new sanctuary being formally dedicated on Sunday evening , February 19, 1967. The new building was constructed and equipped at a cost of over $110,000 and was dedicated with an outstanding balance of only $16,000. The congregation declared itself debt free by July of 1970.

Memorial Church celebrated its 50th Anniversary in November 2003 proclaiming its continuing ministry to the community and world. They continue to encourage persons to become involved in their ministry with these words: "It is our hope that you will seek to join us in our shared ministries to each other, to this community, and to the broadest reaches of Christian influence."

Pastoral Leadership Since 1965

Rev. Roy Whisenhunt	**1962-1969**
Rev. David Gene Peeler	**1969-1978**
Rev. Frank Snider, Sr.	**1979-1984**
Rev. David Keller	**1985-1990**
Rev. Gary Phaup	**1991-1993**
Rev. James Peeler	**1994-1997**
Rev. Don Leonard	**1992-**

Mt. Tabor United Church of Christ

1002 East Holly Grove Road, Lexington, NC 27292
Membership: 320

The first church building of Mt. Tabor was constructed in 1884 on land donated by the Crotts Family. This building served the congregation for twenty five years and was replaced in 1910. This 1910 structure was renovated and Sunday School rooms were added in 1937. A parsonage was built on the site in 1948. In 1956 a building fund was established for a new sanctuary and educational building. It took a few years, but the present building was constructed and dedicated in 1966. The old building was torn down to make room for additional parking.

The Reformed Church Classis of North Carolina granted authority to Rev. Thomas Long to conduct services in the Crotts Community east of Lexington, North Carolina, where several Reformed Church families were located. A "tent like" brush arbor was built on land owned by the Crotts family, and services were held there during the summer and fall of 1883. The following year a church building was erected on land donated by Robert Crotts, his wife Rachael E. Crotts, Mary Ann Crotts, and Catherine Crotts across the road from the brush arbor . In 1889 an additional acre was deeded to the church for five dollars so a cemetery could be established.

In order to receive regular pastoral services, Mt. Tabor became part of the Lower Davidson Charge with two other congregations in the county, Beck's Church and Jerusalem Church, with Rev. William H. McNairy as pastor. The church showed real promise for growth, and it was only a few years until a new church building was needed. Under the leadership of Rev. J. M. L. Lyerly, who was the stated supply of the charge at the time, the congregation built and dedicated a new building February 10, 1910. Change was taking place in the congregation during the 1930s, and in 1937 the church building was renovated and church school rooms were added. In 1938 additional land was purchased, and a log cabin that was on the land was converted into a fellowship hall.

The church withdrew from the Lower Davidson Charge in 1947, constructed a new parsonage, and called Rev. Alfred G. Sandrock to be their first full-time pastor. The congregation was supported by subsidy from the Department of Town and Country of the E. and R. Church Board of National Missions. The 1950s certainly were challenging years for Mt. Tabor Church because more than 50 members withdrew from the congregation and established New Friendship Evangelical and Reformed Church just a few miles away. This loss of members did not seem to curtail any growth, and in 1954 a new fellowship hall was constructed to replace the log social building. In 1956 a building fund was established for the purpose of constructing a new and enlarged sanctuary and an educational building. It took some time for this dream to be realized, but under the pastoral leadership of Rev. George K. Ludwig, plans were made for the new structure, which was built in 1966 at a cost of approximately $125,000. The congregation moved from the old church building into the new one on July 10, 1966. The new building was dedicated on August 21, 1966, with the Rev. James Lightbourne, Jr., Conference Minister of the Southern Conference, officiating.

The 1960s were a time of growth but also a time of stability. Rev. Earl T. Ferrell became pastor in 1967 and faithfully served the congregation until 1983. There were some facility improvements during his tenure, but more significant was the spiritual and numerical growth. As for facility improvements, a public address system was installed in the sanctuary along with a new organ. The parsonage was renovated, a tennis court was built behind the fellowship hall, and property was purchased to expand the cemetery and add a picnic-playground area.

The church has continued to have good pastoral leadership and to reach out into the community and world to meet various needs. In 1979 they organized a senior citizens group for the community and gave support to the opening of the Piedmont Center of the United Church Retirement Homes in 1989. The church sponsors both a Boy Scout and a Cub Scout troop, provides canned goods for the Davidson County Crisis Ministry, and for a number of years has sent mission work teams to various places. In 2006 they sponsored a team to Biloxi, Mississippi, to help with repairs necessitated by Hurricane Katrina and in 2007 sponsored a team to Nashville, Tennessee, to participate in a Habitat for Humanity project.

Persons Entering Fulltime Christian Service

Rev. Elmo Davis Beck, grandson of charter member Jeannette Beck, was the first son of Mt. Tabor Church to enter the ordained ministry. He was ordained in 1960 at Mt Tabor.
Rev. William Mark Sowers, great-great-grandson of charter member Martha Jane Lohr Smith, was the second son of Mt. Tabor Church to enter the ordained ministry. He was ordained at Mt. Tabor on May 4, 2008, during the church's 125th anniversary year.

Pastoral Leadership Since 1965

Rev. George K. Ludwig	**1961-1967**
Rev. Raymond C. Craven, Supply	**1966-1967**
Rev. Earl Thomas Ferrell	**1967-1983**
Rev. Marlin Schaeffer, Interim	**1984-1985**
Rev. Chester W. Byerly	**1985-1989**
Rev. Gary C. Owens	**1989-1994**
Rev. Lynwood L. Hubbard, Interim	**1994-1995**
Rev. James Lloyd Spencer	**1995-200**
Rev. Jimmy Norred, Interim	**2007-**

New Friendship UCC

307 Turner Road, Lexington, NC 27292
Membership: 58

This congregation was organized in 1953 through the efforts of interested persons who were members of Mt. Tabor Evangelical and Reformed Church of Lexington, NC. The first unit, a two story brick building, was formally dedicated debt free on October 11,1959, on land donated by Mr. and Mrs. R. Grant Everhart. The structure was renovated in the 1990s to make a more formal sanctuary with the addition of stained glass windows, pews, and carpet. Two acres of land were purchased on Highway 64 for the construction of a parsonage.

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Following the Second World War, communities expanded, and families became interested in organizing neighborhood churches which would often become the center of their social life as well as a support on their faith journeys. It was this trend that brought more than 30 persons together in 1953 to talk about organizing an Evangelical and Reformed Church in the Holly Grove Community near Lexington, NC. Many of these persons had been members of Mt. Tabor Evangelical and Reformed Church but felt the need for another church in the community. On October 12, 1953, thirty-four members of the Mt. Tabor congregation appeared before the Council of the Southern Synod with a petition signed by 47 persons requesting permission to organize a new Evangelical and Reformed congregation in the area of Davis-Townsend High School. Permission was granted to the group, and the Rev. A. W. Hedrick was appointed by the Southern Synod to act as advisor for the group. By November of 1953, a Sunday School was officially organized, and by the following November there were 74 persons ready to become charter members. November 11, 1953, is recognized as the organizational date of the congregation, and they were officially enrolled as a member congregation of the Southern Synod on December 30, 1953.

On December 1, 1953, this group desiring to establish a new congregation was presented with a deed to property on Turner Road by Mr. and Mrs. Grant Everhart. The property was located in the center of the Holly Grove Community. Soon after the property was received, plans were underway for a building which would house the activities of the new group, and on December 25, 1953, ground-breaking ceremonies were held and a building was underway. The building progressed rapidly with much volunteer work along the way. It was a two-story brick structure with classrooms, a fellowship room with a completely equipped kitchen, four rest rooms, an adult assembly room, church office, and sanctuary. When it was completed in 1955, it was dedicated debt free.

Rev. Harvey H. Koonts, Jr., pastor of First Evangelical and Reformed Church of Asheboro, North Carolina, who had helped the congregation get organized and had led worship services for the group since its founding, was called as its first pastor and was installed on January 1, 1956. The congregation that 129 confirmed members on its charter. From a list of nine suggested names for the congregation, the name New Friendship was chosen.

This name was submitted by Mrs. John Metters.

Early in the life of the congregation, it was anticipated that a parsonage would be constructed to house its minister, so a lot was purchased from Cletus R. Swing containing two acres of land located on Highway 64. The cost of the land was $700, and when the check was presented to Mr. Swing, he endorsed it and returned it to the treasurer to be placed in the building fund. This kind of commitment and generosity has characterized the success and ministry of this congregation

The congregation has truly lived up to its name New Friendship as it has reached out in love to the community. Early in the life of the congregation, they opened their building to be used to provide an educational program for the physically and mentally handicapped children of Davidson County. It was a prime location for such a program being "the only building in Davidson County, centrally located and large enough, with a ground level entrance." This educational program was located at New Friendship from 1955 through 1959, when a new school building was constructed especially designed to house the program. Another example of the outreach of New Friendship was the congregation's response to a family in the community who lost their home in a fire. New Friendship Church members completely rebuilt the home for the family, stocked it with food, and provided the necessary clothing for the entire family. One of the strongest community programs of the congregation was the Scouting program. A scout troop was sponsored from 1953 continuously into the late 1990s.

After Rev. Koonts left, the parsonage was rented and later was sold.

Person Entering Fulltime Christian Service

Rev. June Grubb

Charles Alton Churchill

Pastoral Leadership Since 1965

Rev. Harvey H. Koonts, Jr.	**1953-1983**	**Rev. Sarah Snell**	**2004-2007**
Rev. Everette Neese	**1983-1996**	**Rev. Fred Kurkowski**	**2007-2008**
Rev. Carol Dyson	**1996-2003**	**Rev. Sarah Snell**	**2008-**

New Jerusalem UCC

4104 Jerusalem Road, Lexington, NC 27294
Membership: 117

New Jerusalem Church is one of several union churches that were part of the German settlements in North Carolina, but it was unusual for the church building to be used by four different denominations. The first church structure to be built to house this ecumenical ministry was built around 1857. The original building was replaced in 1909 and was added onto in 1938 when four Sunday school rooms were constructed. Records indicate that a school building was also constructed on the church site which served as a school until 1932, when the schools in Davidson County were consolidated. An all-purpose "hut" was built in 1960. Renovations over the years have kept the church building and adjoining facilities warm and inviting.

A small but impressive white frame church building stands on the south side of the Asheboro Highway or Old Highway 64, about ten miles east of Lexington, known as New Jerusalem Church. It has been a symbol of Protestant cooperation since the mid 1800s. The property where the church stands was given by Mr. Levi Beck on August 28, 1856, to be used "by the Lutheran, Reformed, Methodist and Baptist congregations, as a location for a church." There is good evidence that a Lutheran congregation was organized in the latter part of 1856 and a Reformed Church was established by Rev. Thornton Butler in the latter part of 1857. Records show that Baptist and Methodist congregations were organized somewhat later. Even before this land was deeded for use by these four denominational groups, a barn had been built in this area to store feed and keep the preacher's horse. An arbor was built under which people could gather for worship and fellowship. Shortly after the land was officially deeded, interested people, mostly of German background, constructed a one-story frame building which was located in front of the cemetery that had already been established on the site. Early records describe the building in this way: "The pulpit was located against the south side wall of the building in the center, with rows of wooden benches with straight backs arranged on each side....the male members sat on the left, while the female members sat on the opposite side. Other benches were placed along the walls and were used by the Negroes of the community."

The small frame building served the ecumenical community for half a century, until 1909 when a second building was constructed under the pastoral leaderships of Rev. Dr. J. M. L. Lyerly, the Reformed minister, and Rev. A. L. Boleik, the Lutheran minister. Shortly after the construction of this building, the Baptist congregation disbanded, and in 1923 the members of the Methodist congregation were disbursed among other churches in the area. The Union Church, Lutheran and Reformed, continued until 1962 when the Lutheran congregation moved to another site, and the historically Reformed congregation purchased the building and property and remained at the original location. In 1938 four Sunday School class rooms were added to the rear of the church building, and an all-purpose hut containing two classrooms, a recreation hall, a kitchen and restrooms was erected in 1960 to provide adequate facilities for a growing community-minded fellowship.

For a large part of the history of New Jerusalem Church, it has been associated with neighboring churches for pastoral leadership through the Lower Davidson Charge. The closest and last such relationship was with Beck's Church, but during the pastorate of Rev. Wade H. Curran, Jr., who served the charge beginning in 1962, New Jerusalem and Beck's became single church parishes as the result of a request approved by the Southern Synod. Beck's Church was large enough to face this challenge successfully, but New Jerusalem was not economically able to call a full-time minister. Thus from 1964 until 2004, when Rev. C.R. "Butch" Conrad was called, the church was served by supply ministers.

New Jerusalem Church has had its struggles over the years but has remained a beacon for cooperative Christian ministry in the area. One example of its struggle is what happened to the congregation following the Civil War when it is reported that as many as 75% of the men of the church were lost in the war, and after the war several of the families left the area in search of land and new homes. This left a period in the life of the church when there was very little leadership, including pastoral leadership. The names of two men stand out in the church as having been the ones who brought the church back into a meaningful situation: Rev. M. L. Hedrick and his brother Squire Phillip Hedrick. They worked hard to rebuild the church, and it is said that many of the members in the church today are descendants of these two individuals. Although the church over the years has exercised its catholic spirit by moving smoothly from the German Reformed Church to the Evangelical and Reformed Church in 1934, to the United Church of Christ in 1957 when the denomination led them through two major church mergers, they continued to have as a primary concern the well-being of the local community. At one point in their history, they constructed a building to help educate the young people of the area. This school was known as New Jerusalem School and was used until 1932 when the schools in the Davidson County, NC, area were consolidated. The church not only provided the building for this school but also many of the teachers.

Several additions and improvements have been made to the property and church facilities of New Jerusalem Church in recent years. The G. J. Ward family donated land on the north side of the cemetery to the church sometime during the 1980s. A front deck was added to the hut or Fellowship Hall in 1985 with an additional room and siding for the entire Fellowship Hall in 1990. The church building itself received new siding in the early 1970s, and a new metal roof was added in 2005. After having to worship with windows open in the summer and using fans to keep cool, the church was air conditioned in 1991. The parking lot was paved in 2003, and in 2006 Vernon and Janice Ward donated an acre of land for additional parking on the west side of the church. Later the church purchased an acre directly behind the fellowship hall and cemetery to help with any future expansion.

In 2006 New Jerusalem Church celebrated its 150th Anniversary, and while many of the festivities were related to the future of the congregation, several services and activities were held where members were asked to dress in attire that represented that of the founding members. In the fall of 2006, to round out the celebration, the church held an old-time revival with appropriate preaching and singing.

Pastoral Leadership Since 1965

Rev. Wade H. Curran, Jr.	**1962-1965**
Rev. George H. Ludwig, Stated Supply	**1965-1966**
Rev. Banks J. Peeler, Stated Supply	**1966-**
Rev. Dr. Harvey Black	**1967-**
Rev. Dr. A. Odell Leonard	**1967-1978**
Rev. Robert Godfrey	**1978-1979**
Revs. Marion Smith, Gary Phaup, Robert Alton	**1980-1986**
Rev. Raymond Craven	**1987-1988**
Rev. William Yocum	**1988-1991**
Rev. Raymond Craven	**1992-2003**
Rev. Bryce Smith	**2003-2004**
Rev. C. R. (Butch) Conrad	**2004-**

Paul's Chapel UCC

2791 West Center Street Ext., Lexington, NC 27295
Membership: 392

Paul's Chapel was named after the eldest son of Rev. and Mrs. Odell Leonard, who was killed serving in World War II. The first building was constructed in 1949 just three years after the church was organized. Enough land was acquired when the congregation was organized to provide a variety of programs for the community. From 1953 to the present, a ball field, multi-purpose courts, Scout building, barbecue pit, and concession stand have been constructed for outreach ministry into the community. A parsonage was built in 1953 and an educational building in 1973. The congregation has continued to improve the facilities and keep them in the very best of condition to carry on ministry.

Paul's Chapel is located in the Jakesville Community about three miles west of Lexington, North Carolina. It was in this community in 1946 that a group of persons seeking to have a church in that area contacted the Rev. Dr. A Odell Leonard, who at the time was pastor of Second E. and R. Church in Lexington, regarding the procedure for establishing a new church. Dr. Leonard, who was always interested in places to establish a new congregation, took the request to his official board, and they voted to sponsor the venture. That very evening they appointed a committee to begin the process, and on April 7, 1946, an initial meeting was held in a tobacco pack house owned by Ira Rea Michael which was attended by more than a hundred persons. It was decided to move forward to organize a congregation and affiliate with the Evangelical and Reformed denomination. Things moved forward without delay and a congregation with 99 charter members was organized on Sunday, July 21, 1946. The Board of National Missions of the denomination enrolled the congregation with subsidy being provided as of September 1, 1946, to help provide pastoral services. On January 21, 1947, the church was featured in a detailed article in the "Messenger" of the denomination as the "Church of the Week."

The congregation attracted a lot of interest and grew rather rapidly for a new mission church, so plans were developed for a church building. Dr. O. Bain Michael donated the tract of land on which the church is located, and Mr. Curtis Koontz gave an additional piece which fronted on the hard surfaced road. Another tract adjacent to what the church already owned was purchased later to help facilitate the dream of this new congregation. The comment was, "this acreage will give ample room for the proposed church building, cemetery, playground and community center, and other projects definitely in the future." The land has proven to be a real asset to this congregation as it has extended its ministry to the community through recreational activities, scouting programs, and community service endeavors.

The first church building program was completed and dedicated on November 19, 1949 and, with the help of the Women's Guild of the denomination, the Churchmen's Brotherhood of the Southern Synod, and friends and members, the building was dedicated debt free. The church was named Paul's Chapel in memory of the oldest son of Rev. and Mrs. Odell Leonard, who was killed in action in Italy during World War II

The Rev. Dr. Odell Leonard had helped provide services to the new congregation until the first full-time minister was called in 1953 in the person of Rev. Billy Joe Leonard, son of Odell, who graduated from Lancaster Theological Seminary in June of that year.

With a new minister coming, there was a need for a parsonage, which was constructed east of the church building. It was ready for occupancy December 12, 1953, where Billy Joe Leonard and his family lived for the next nine years. Under his leadership, the church had grown to an average attendance in worship of 167 and a Church School attendance of nearly 200.

The Rev. Homer F. Yearick came to the church as pastor on February 3, 1963. Although he was there less than two years, many improvements were made to the church property. A new driveway and parking lot were constructed around the church and parsonage, a picnic shelter was built, dugouts were added to the ball field, and a multipurpose court was added to the recreational area.

In early summer of 1965, another new seminary graduate was welcomed to Paul's Chapel. Rev. James L. Peeler was installed on June 13th and was immediately submerged in the upward swing of this young congregation. A new sound system was installed in the church in November of that year along with central heating and air conditioning. A 25 English Bell Carillon was installed in 1968 in memory of Captain Ray Koontz, who had died in a plane crash during the Vietnam War. A Scout building was built in 1969. During the summer of 1971, two Little League teams were organized, which started an expanding ball team ministry. There was a growing need for additional educational space so plans got underway for a new education building that was completed April 1973 at a cost of $159,271. The average attendance at worship had grown to 160 during this period.

Rev. Peeler served the congregation for more than eight years and was followed by the Rev. Jimmy Norred, who began his ministry at Paul's Chapel on August 1, 1974. With an improved sound system, the church began a radio ministry in 1975, and by 1978 it was broadcasting the service of worship the first Sunday of every month. The church expanded its work within the community by cooperating with the Lion's Club and Fire Company to build an outdoor barbecue pit which could be used by all of the groups for fund raising and fellowship. By the early 1980s, the average church attendance reached 195 and the average Church School attendance was 140. The team sports of baseball, softball, and basketball continued to expand to include junior and senior girls as well as men's and women's teams. The church was also instrumental in organizing the West Lexington Senior Citizens Club. The church continued to add amenities such as pew cushions, new hymnals, concession stand/bathrooms/tractor shed. A lot and house next to the church were purchased to allow for future expansion. An Endowment Fund was established in 1982, and a gift from the Paula Snider Long memorial fund began a fund for the purchase of a new organ that was installed and dedicated September 29, 1985. A multi-purpose Scout building was built on the property in 1988 at a cost of $12,000. The Rev. Jimmy Norred had a very successful and meaningful twenty-five year pastorate among the people at Paul's Chapel. The membership of the congregation had grown to nearly 500. The Rev. Jay Whitley was called in 2000 to meet the challenges of this growing congregation.

Paul's Chapel provided facilities and meaningful programs for the immediate community, but never failed to meet the missionary challenge of reaching out into the world in the name of the living Christ. One of their major projects was the support of missionaries, Rick and Linda Snider, who served with Mercy Ships.

Persons Entering Fulltime Christian Service Since 1965

Rev. Misty York

Pastoral Leadership Since 1965

Rev. James Peeler	**1965-1973**
Rev. Jimmy Norred	**1974-1999**
Rev. Jay Whitley	**2000-2002**
Rev. Dr. Walter Patten, Intentional Interim	**2003-2005**
Rev. Dr. David Ambroso	**2006-**

Pilgrim Reformed UCC

797 Pilgrim Church Road, Lexington, North Carolina 27295
Membership: 316

A state historical marker on the highway in Davidson County, NC, reads: "Pilgrim Church, established 1757 as German Reformed. Known early as Leonard's Church. Fourth building to occupy site stands 3/8 mile NW." Pilgrim Church is recognized as the oldest Reformed congregation in Davidson County and one of the oldest in the state. The first structure to be built on the site was a "brush arbor" in 1754. A log meeting house was constructed in 1759, a two-story frame building in 1807, a new sanctuary in 1882, a church school addition in 1934, a new Christian Education building in 1965, and a new Sanctuary in 1971. The church was part of a charge until 1951 when it built a new parsonage and called its first full-time minister.

Pilgrim Reformed United Church of Christ is recognized as the oldest congregation in Davidson County, North Carolina, of the Reformed heritage. It can trace its roots to the mid-1750s when a brush arbor was constructed on fifty acres of land set aside for a "meeting house" and a gathering place for German Protestants migrating into this area, mostly from Pennsylvania, who settled around the "South Fork of Abbott's Creek, later known as Leonard's Creek." The earliest known record of Pilgrim Reformed Church is dated 1757 and can be found in the State Department of History and Archives, Raleigh, North Carolina. Rev. Christian Theus, who made a number of visits to this group of German Reformed settlers prior to 1759 is credited with the organization of Pilgrim Church. The first church building was a log structure built during the pastorate of Rev. James Martin who served the congregation from 1759 to 1764. This structure was built on the fifty-acre site set aside for a church meeting house while North Carolina was a Province. Because this land was designated and held in trust for German immigrants, persons of the Lutheran faith came in as co-tenants around 1763. This first building served the two congregations until 1807 when the Reformed and Lutheran congregations united to build a more suitable house of worship, a two-story frame structure. In 1882 a jointly owned new sanctuary was built. During the years of co-ownership, acreage was added to the property until at one point they owned more than 130 acres of land.

Even though there was a split in the Lutheran congregation in 1821 when two separate Lutheran congregations were formed, the 1882 building provided a meeting place for all three congregations until 1903. It is recorded that "in the interest of peace and goodwill, an arbitrating committee was appointed and the assets were divided and sold except for the existing cemetery. The Reformed congregation purchased the largest tract of land and the existing house of worship." Pilgrim Church made commendable progress after the separation primarily because of its dedication to reaching out to help meet the needs of the community. One of its major projects was the creation of a private academy to meet the educational needs of the area. Pilgrim Academy was established in 1890 when Rev. Jacob C. Leonard was pastor of the congregation. This concern for helping to meet the educational needs of the community continued long after the Academy was closed. In 1929 a "Kiddy Kamp" was operated in the academy building under the sponsorship of the Lexington Kiwanis Club as a program for indigent children. Pilgrim Church gave support to this program until it closed in 1945.

Pilgrim Church did not have a parsonage until 1888, when a two-story frame house was built not far from the church. Since it was part of the Upper Davidson Charge, a parsonage was not necessary, but this new building would now house the pastor for the charge as well as provide a home for a number of boys attending the Pilgrim Academy. This house was used as the parsonage until 1934, when a new parsonage for the charge was built several miles away near Beulah Church, which was part of the charge served by Rev. Joshua L. Levens at the time. In 1951 Pilgrim Church became a parish of its own, and a parsonage was built on the church property. Rev. Gerald R. Cobb was the first full-time pastor of Pilgrim Church. He moved into the parsonage in April of 1952.

Pilgrim Church was always expanding its ministry, which required the building of other structures. In 1927 with the support of the Women's Missionary Society, a hut was built to be used for social and recreational purposes. This hut was expanded and improved in 1956. In 1934 educational facilities, consisting of eight classrooms and a large basement room, were attached to the north end of the church building, and in 1960 additional classrooms and a choir loft in the sanctuary were constructed.

During the pastorate of Rev. Frank W. Snider, 1956-1961, the congregation celebrated its 200th Anniversary. As part of that celebration, they appointed a building committee to plan for the future needs of the congregation. This appointment led to the construction of a new educational building, which was dedicated on August 7, 1966, during the pastorate of Rev. Robert F. Godfrey. A new sanctuary was constructed and dedicated on March 12, 1972, during the pastorate of Rev. J. Everette Neese. Rev. Rosser L. Clapp became pastor of Pilgrim Church on January 1, 1981, and continued to lead the congregation in the completion of the challenges set out by the program-building committee. A paved area around the church was completed in September of 1982, and recreational facilities were completed in June of 1983. This congregation has always stepped up to the challenge of providing buildings, equipment, leadership, and programs important to responding to the needs of the time. They have provided talented leadership to help with the wider ministry of the denomination and challenged a number of persons to enter full-time Christian service. It has truly been a growing, caring, serving congregation.

Pastoral Leadership Since 1965

Rev. Robert F. Godfrey	**1961-1967**	**Rev. Rosser L. Clapp**	**1981-1995**
Rev. Marlin T. Schaeffer, Interim	**1968-**	**Rev. George A. Fidler**	**1996-2007**
Rev. J. Everette Neese	**1968-1980**		

Saint Andrew's United Church of Christ

310 Biesecker Road, Lexington, NC 27292
Membership: 58

The church was organized as a new church start of the Board of National Missions of the Evangelical and Reformed Church in 1958. Rev. Chester Byerly was called as the first full-time pastor. Five acres of land located in the western section of Lexington, NC, was donated as a church site by Mr. and Mrs. M. Glenn Pickett, Sr. An all-purpose building was constructed in 1981 and officially dedicated on April 15, 1962.

Saint Andrew's Church, located in the western part of Lexington, NC, grew primarily out of an interest on the part of members of Second Church and its pastor, Dr. A. Odell Leonard. Interest in the area around Pickett School, as a place where a new Evangelical and Reformed Church should be located, began around 1954. Mr. and Mrs. M. Glenn Pickett, Sr., offered to donate a tract of land along the west line of the school property where a church could be located, and Dr. Leonard took the proposed idea to the missions committee of Southern Synod. Because of the proximity of this location to other churches of the denomination, the following action was taken: "We look with favor upon the beginning of new work in West Lexington, provided Christ Church be the nucleus, with a view of its relocation." Not much happened toward the establishing of this congregation until 1956 when, with the support of the Board of National Missions of the E. and R. Church, a student from Lancaster Theological Seminary was employed during the summer to take a survey of the area to determine interest in such a project. The student was Robert E. Myers, whose survey indicated there was sufficient interest to consider a new church start.

Reviewing the results of the survey, Second Church appointed an oversight committee and challenged Rev. Frank W. Snider, pastor of Pilgrim Church, and Rev. Donald M. Leonard, Associate Pastor at Second Church, to hold regular Sunday services in the area. Services were held in a small house on Willowbrook Circle, which soon proved to be too small to accommodate the persons wishing to attend the services. On Sunday, November 2, 1958 Saint Andrew's E. and R. Church was organized with 62 charter members. Among the charter members, there were fourteen members from Second Church, nine from Pilgrim Church and four from Paul's Chapel, all neighboring sister congregations of this new venture.

St. Andrew's Church was recognized and enrolled by Southern Synod on November 17, 1958, and Dr. Leonard of Second Church was appointed Stated Supply by the Council of Southern Synod beginning September 1, 1959. He proceeded immediately to help make plans for the congregation to have a church home of their own. A deed for five acres of land was presented to the church on February 21, 1960, by Mr. and Mrs. M. Glenn Pickett, and the congregation was accepted for subsidy by the Board of National Missions of the national church with the Rev. J. Edmund Lippy, Eastern Field Secretary for the Board, present for a service where the property deed was officially presented. Plans for an all-purpose building were prepared, and enough money was raised so that construction could begin by early summer. Construction was slow, but on March 26, 1961 services were held in the partially completed building. Formal dedication of the building was held April 15, 1962.

Mr. Chester W. Byerly, a student at Lancaster Theological Seminary, worked in the parish during the summer of 1962 and then upon his graduation and ordination was installed as the first full-time pastor of the church on August 18, 1963. Dr. Leonard had continued to supervise the mission until Rev. Byerly was called and installed. The Evangelical and Reformed Church merged with the Congregational Christian Churches in 1957 to form the United Church of Christ, and by the early 1960s, the churches of Southern Synod began to take up the banner of this new denomination. St. Andrew's Church continued to receive subsidy to help underwrite its budget from the Department of Church Extension of this new group well into the late 1960s. The congregation continued to grow and witness to an expanding community. At one time the church boasted a membership of well over 100 and a thriving Church School, but the area where it is located began to change and the congregation experienced a sharp decline. One of the exciting things the congregation did in the 1980s, under the leadership of Rev. John Auler, was to offer the community a "Diorama of the Life of Jesus of Nazareth." The Diorama consisted of over 600 miniature houses and people depicting the life of Jesus Christ. It was constructed by Harold and Virginia Auler, who had been missionaries to Honduras, and the people of St. Andrew's congregation. This program was publicized throughout the community in this way: " The congregation of St. Andrew's church offers this to you as a gift of love in the name of our Lord Jesus."

Pastoral Leadership Since 1965

Rev. Chester W. Byerly	**1963-1965**
Rev. Rex O. Doby, Stated Supply	**1965-1966**
Rev. Marlin T. Schneffer, Stated Supply	**1966-1967**
Rev. Terrell M. Shoffner, Stated Supply	**1967-1974**
Rev. R. C. Whisenhunt	**1980-1982**
Rev. John Auler,Jr.	**1986-1992**
Rev. D. Allred, Interim	**1992-1998**
Rev. Donald Eisinger	**1998-1999**
Rev. Jake Sharpe	**1999-2008**

Second Reformed UCC

330 North Church Street, Lexington, North Carolina 27292
Membership: 668

Second Church was organized through the interest and effort of First Church, Lexington and its pastor, Dr. Jacob C. Leonard. The first church building was constructed in 1904 on land contributed by Nokomis Cotton Mill. The first building was a frame structure 28 x 30ft. which cost $750. It was added to in 1917 and again in 1921. A parsonage was constructed next to it. In 1927 the frame church building was moved to the back of the property to give way for the construction of a more spacious brick structure. The parsonage was bricked at the same time. The building was enlarged in 1944, 1951, and 1967. Two new parsonages were built across from the church in 1957. Growth has perpetuated the almost continual involvement of the church in building projects.

Second Reformed Church was organized through the support of First Reformed Church of Lexington and the effort of its pastor, Dr. Jacob C. Leonard. In 1904 Rev. Leonard asked the Classis of the Reformed Church of North Carolina for approval to establish a church in East Lexington where Nokomis Cotton Mill Company had opened a plant in 1900. Approval was given for this venture, and the Nokomis Cotton Mill donated a tract of land for the project to the trustees of First Reformed Church. A frame church building was constructed on this site and a congregation was organized on June 5, 1904, with 22 charter members. Dr. Leonard continued as stated supply of the new congregation, and with the help of summer ministerial students who served as interns, the church made great progress. By 1913 the congregation reached a sufficient size so that the Board of Home Missions of the Reformed church was willing to take it on as a mission church and provide subsidy for a full-time minister. The Rev. Macon A. Huffman was appointed as minister on July 1, 1913, and he served the church for three years, after which time Dr. Leonard was once again asked by the Classis to serve as supply. The congregation had grown to the extent that additional space was needed to accommodate the ministry of this new church, so the building was enlarged in 1917 and again in 1921.

The real turning point for this congregation took place on June 21, 1922, when once again the Board of Homeland Missions provided subsidy for a full-time minister and the Rev. A. Odell Leonard was installed. Rev. Leonard was an energetic young man who had just graduated from seminary and was deeply committed to the dreams of this congregation. He provided ministerial leadership for this congregation and the Lexington community for 45 years, resigning as pastor June 30, 1967. Under his leadership, the congregation grew to over 1200 members and a Sunday School enrollment of 1,479.

As the congregation continued to grow, there was always the question of providing adequate space for worship and Sunday School. It became evident by 1925 that a major building project was needed, so the original building that had been enlarged several times was moved to the back of the property and a more modern brick building was constructed. This new building was dedicated on December 25, 1927, and by 1934 all of the debt on the building had been paid off. The congregation was now able to become self-supporting. The Sunday School and expanding organizations of the church continued to require additional space, so in 1944 a fellowship building was built and a three-story Sunday School annex was added to the East end of the sanctuary. During the construction of the new Sunday School building, the sanctuary was also remodeled into an altar centered chancel.

In 1956 the church took another significant step forward when it called its first Associate Pastor in the person of Rev. Donald M. Leonard. Two new parsonages were built across the street from the front of the church and dedicated July 7, 1957. With the construction of the two new parsonages, the original parsonage was no longer needed, and in its place an additional educational facility was proposed. It was decided that the Trustees should undertake at the same time any needed renovation of all of the existing buildings. This project was completed at a cost of approximately $300,000, and it was ready for dedication by the 63rd Anniversary of the congregation on June 4, 1967. In 1994 a major renovation project was also conducted to replace the heating and air conditioning systems and complete some needed cosmetic work on several areas of the church buildings.

Second Church has had only three full-time senior ministers since 1922: Rev. Dr. A. Odell Leonard (1922-1967), Rev. Dr. Billy Joe Leonard (1967-1992), and Rev. Jerry W. Moore (1994-2007). The church owns property in Lexington bounded on the north by Raleigh Road, on the south by Bristol Street, and on the west by the Southern Railroad. On this property are two dwellings originally constructed for housing for ministers, recreation grounds, adequate parking areas, and a church structure that is actually four buildings fashioned together to provide wonderful facilities for a congregation of vision and outreach.

Growth in size and program over the years has pushed this congregation to be involved much of their 100-year history in building projects, but it has never lost sight of its mission as a Christian community of faith. Perhaps it has been the involvement in community and church-related outreach projects that made possible their success as a growing congregation. Over the years they have been actively involved in the benevolent work of the denomination as well as in helping to start such programs in the Lexington community as "Meals-on-Wheels" and donating land for Habitat for Humanity to use for home sites. Under the leadership of Associate Pastor Kelly Barefoot, the young people of the congregation became quite active in mission work by traveling to different locations and helping to repair homes for the elderly. The congregation has been very supportive with leadership and finances to denominational projects such as John's River Valley Camp, Blowing Rock Assembly Grounds, Nazareth Children's Home, Catawba College, and United Church Retirement Homes. In 1982 the congregation voted to contribute $50,000 to the construction of the new Piedmont Retirement Center to be located in Thomasville, NC. They challenged other congregations to support naming the rotunda of the nursing unit in memory of Dr. A. Odell Leonard. Dr. Leonard had served the area very well and helped establish at least four congregations, besides being pastor of Second Church for so many years. Not only did Dr. Leonard have an active part in the establishment of these congregations, but Second Church also supported these efforts. The church lists at least the following "Outposts" as congregations they have helped establish: Hebron E. and R. Church, Winston-Salem; Paul's Chapel, Lexington; First UCC Church, Asheboro; and St. Andrew's, Lexington. Evidence of the meaningful activity and influence of this congregation is also expressed through the number of persons who have entered full-time Christian ministry over their short history. There have been at least seven men and two women who have contributed much in spreading the Gospel of Jesus Christ in a variety of places.

Second Church celebrated its 100th Anniversary in 2004 and at that time published a comprehensive history of the congregation, "Second Reformed

United Church of Christ Celebrating 100 Years." Rev. Jerry W. Moore became pastor of the congregation in 1994 and led the congregation through their centennial celebration.

Persons Entering Full-time Christian Service Since 1965

Rev. Robert Disher, Jr.	**Ordained 1978**	**Rev. Clara Benson**	**Ordained 1999**
Rev. Richard Kirk	**Ordained 1979**	**Rev. Maria Yocum**	**Ordained 2001**
Rev. Eric Disher	**Ordained 1983**		

Pastoral Leadership Since 1965

Rev. Dr. A. Odell Leonard	**1922-1967**	**Rev. Ralf Sontopksi (Associate) (Intern from Church of the Rhineland, Germany)**	**1996-1998**
Rev. Dr. Billy Joe Leonard	**1967-1992**		
Rev. George A. Fidler, Interim	**1992-1994**		
Rev. Jerry W. Moore	**1994-2007**	**Rev. Kelly Barefoot (Associate)**	**2000-2005**

Elected Pastor Emeritus

Rev. Dr. A. Odell Leonard (Served the church 45 years, 1922-1967)

Named Pastor Emeritus 1978

Rev. Dr. Billy Joe Leonard (Served the church 25 years, 1967-1992

Currently Serving as Pastor Emeritus

Rev. Donald M. Leonard (Served the church 4 years,1956-1960)
(These Pastors are a father and his two sons.)

Beulah United Church of Christ

6494 Beulah Church Road, Liberty, NC 27298
Membership: 60

Pastoral Leadership

Rev. C. G. Lee	1953-
Rev. C. J. Wright, Licensed	1975-
Rev. A. Jamison	1983-
Rev. A. Clark, Interim	1988-
Rev. R. Baylor	1991-
Rev. C. E. Thompson	1992-
Rev. W. A. Vanderburg	1995-

First United Church of Christ

224 W. Swannanoa Avenue, Liberty, NC 27298
Membership: 52

First United Church of Christ was organized in 1921 and, prior to the merger that brought into being the United Church of Christ, was called the Congregational Christian Church of Liberty, NC. This congregation had a long-term relationship with Smithwood Church near Kimesville, NC. A record of the ministers who have served the congregation, mostly as part-time or supply, is as follows:

Pastoral Leadership Since 1965

Rev. Lacy Presnell	
Rev. Thomas Liverman	
Rev. Homer Frye	1964-1967
Rev. Avery Brown	1967-1968
Rev. Harvey Newman	1969-1971
Rev. John Kelly	1971-1972
Rev. Ronald Vaughn	1972-1974
Rev. Conrad Cornelius	1975-1977
Rev. Thomas Hoffman	1978-1988
Rev. Les Jolly	1989-1994
Rev. Kenneth Register	1995-2000
Rev. Robert Delp	1995-2000
Rev. Daniel Gregory	2000-2001
Rev. Billy Joe Willett	2001-2002
Rev. George Stowe	2002-2003
Rev. Marion Smith	2003-

Smithwood United Church of Christ

6808 Kimesville Road, Liberty, NC 27298-9101

Membership: 111

Smithwood Church was organized in 1878 by Rev. Peter P. Humble, and members met in a building formerly owned by the Quakers. A new church building was constructed in 1929 and Sunday School rooms were added in 1938. A parsonage was built in 1964, and in that same year a new education building was planned. In 1978 the church building was brick veneered. The congregation became a single-church charge in 2001 with Rev. Paul Pickler called as the first full-time minister.

Smithwood UCC dates its beginning back to 1878 when a building abandoned by a Quaker church was moved to the farm of Mr. A. M. Euliss to be used to house a public school. A revival meeting was held in this building by Rev. Peter P. Humble, and a number of those attending suggested that a church be organized. It is reported that on August 13, 1878, about 15 people signed on as charter members. Rev. Humble served the congregation until 1881 when he was followed by Rev. William R. Brown. Over the next eight years, Rev. Brown added a number of members to the rolls and led the congregation in enlarging the church building and establishing a cemetery.

In 1925 under the leadership of Rev. M. A. Pollard, a vote was taken to build a new church building, which was completed in 1927. Sunday School rooms were added to the building beginning in 1929 and completed in 1938. Much of the work on these Sunday School rooms was done by the members. It should be mentioned that Smithwood church had a long-term relationship with Liberty Congregational Church, with the minister providing services for both congregations. In 1971 this arrangement was formalized, and Rev. John Kelly was called as pastor of the two-point charge. One of the highlights of church life at Smithwood was the revivals often held more than once a year and carried out by some of the leading ministers of the Conference, such as Rev. Kenneth Register, Rev. Walter Hall, Rev. H. Winfred Bray, Rev. Avery Brown, Dr. W. E. Wisseman and Dr. Clyde Fields.

In 1949 land was purchased for the purpose of building a parsonage, and in 1953 additional Sunday school rooms were added to the church building. A parsonage was built in 1964 and formally dedicated on February 19, 1967, and in that same year,, plans were underway for a new education building. The congregation is constantly improving its property and keeping all of its bills paid. The mortgage on the parsonage was paid off at the time it was dedicated. The next major project was brick veneering the church building, which was completed in 1978, the year the congregation celebrated its 100th Anniversary. The next major renovation project took place in 2001, when the main floor in the church building had to be replaced. In this same year the charge relationship with First UCC congregation in Liberty was dissolved, and Rev. Paul Pickler was called to serve as full-time minister. A history of the congregation had been prepared for the 100th Anniversary, and now an updated version was undertaken for the 125th Anniversary, which was celebrated in 2003.

While much energy and money was spent by the congregation over the years in keeping up the church property and expanding assets to keep up with the challenges of the times, the congregation also expanded organizationally to meet various needs. Over the years, they have had an active Missionary Society and a well-organized Sunday School program. An example of their organizations and their activity can be seen from this quotation taken from 1966 church minutes:

"Men's and Women's Fellowships helped the Boy Scout Troop secure four tents for camping. The Men's Fellowship supports Boy Scout Troop #366 at Smithwood." Throughout their history, they have supported community projects as well as many denominational projects such as Elon Homes for Children, United Church Retirement Homes, and new church starts. There has been much response on the part of the congregation to needs around the world relating to hurricanes, floods, earthquakes, and other natural disasters.

Pastoral Leadership Since 1965

Rev. C. Fred Allred	**1964-1969**
Rev. Marion Smith, Supply	**1970-1971**
Rev. John T. Kelly, Jr.	**1971-1972**
Rev. Ronald Vaughn	**1972-1974**
Rev. Conrad Cornelius	**1975-1977**
Dr. W. E. Wisseman, Supply	**1977-1978**
Rev. Thomas Hoffman	**1978-1989**
Rev. Leslie Jolley, Jr.	**1989-1994**
Rev. Dr. Kenneth Register, Interim	**1994-2000**
Rev. Dr. Robert Delp, Interim	**1994-1999**
Mr. Daniel Gregory, Student	**2000-2002**
Rev. Paul L. Pickler	**2002-**

Emanuel United Church of Christ

329 E. Main Street, Lincolnton, NC, 28093
Membership: 109

Emanuel Church has a long Reformed tradition dating back to the 1780s. There were several attempts by the denomination to organize a church in the town of Lincolnton, NC, but there was little success until 1911 under the leadership of Rev. William H. McNairy. There was a community church building shared primarily with the Lutheran Church built around 1785 and added to in 1819. This building burned in 1893. A building owned by a newly organized Emanuel Church was constructed in 1913, and the first parsonage was built in 1920. In 1931 a Christian Education wing was added to the church, and a second parsonage was built in the early 1960s, which was later sold. An expanded Christian education building and fellowship hall was built in the late 1970s. The church sanctuary was rebuilt in 1991 after a major fire caused by the church being struck by lightning.

It is hard to determine the organizational date of Emanuel Church, but few would deny that it has its roots around the time that Lincolnton was laid out as a town. There is evidence that there was a worshiping congregation of the German Reformed faith in 1785, and the present congregation over the years has used this date as it has held anniversary celebrations. In 1788 a deed was recorded for the purchase of "two acres and sixteen poles of land" located in the southeast section of the town of Lincolnton to be used for the purpose "of building thereon a Meeting House for Public Worship, School Houses, both Dutch and English, and for a place for burial of the dead, and the said Societies have at their joint expense already built a house of Public Worship on the premises." The house that had been built on the land was a one-story building, constructed of logs, of colonial design, equipped with crude wooden furniture. In 1819 a second story was added to this building, and it was weather boarded. In 1830 the structure was painted white and became known throughout the region as "The White Church." The schools scheduled for the property were never built. Throughout the years, this White Church is known to have been used not only by the German Reformed congregation, but also by Lutheran, Methodist, Episcopal, Presbyterian, Baptist and other religious groups.

There is an argument that 1911 should be designated as the official organizational date of Emanuel Church with Rev. William H. McNairy being listed as the organizing minister. Support for this as the organizational date is that, after "The White Church" burned on December 23, 1893, there is little evidence of an active congregation of persons of the Reformed faith until 1911 when the congregation was activated by Rev. McNairy. Some feel this second organizational effort should be referred to as the "New Emanuel."

The first available records of Emanuel Church are dated 1794 when Rev. Andrew Loretz was pastor of the Reformed congregation that was holding services in "The White Church." After the death of Rev. Loretz, there was not a Reformed pastor in the area for more than sixteen years, during which time the Presbyterian Church held services in this building and many of the Reformed folks became part of that congregation. In 1828 the Rev. John G. Fritchey, a Reformed Church minister, came to town and organized the Reformed Church and through the court laid claim to the assets of the former organized group in "The White Church." This was a valiant effort on the part of Rev. Fritchey, but the church was not able to regain its former strength and struggled to remain an active congregation until 1893 when the church burned, following which the Classis of North Carolina of the Reformed Church approved a "quit claim deed" for the property and sold the interest in the property of Emanuel Church to the Lutheran congregation.

After the sale of the property in 1893 to the Lutheran congregation, there was no active Reformed Church in Lincolnton until 1907 when the Classis took action to once again investigate the possibility of reorganizing a congregation. In October of 1910, the Home Missions Board of the Reformed Church enrolled Lincolnton as a mission point and provided a loan of $500 to the Classis for this work. In July of 1911, Dr. William H. McNairy was commissioned to undertake this challenge, and by October 8, 1911, a Sunday School was organized. There were 26 people ready to sign on as charter members, and a new congregation named Heidelberg was established. On April 12, 1913 the congregation voted in the interest of continuity to change the name back to Emanuel.

This new, yet old, congregation held its worship services in the Odd Fellows Hall located at that time on East Main Street of Lincolnton. A lot was purchased just a few doors away from the Odd Fellows Hall for the purpose of building a church, and on January 13, 1913, a building committee was appointed with instructions to develop plans for building a "house of worship." A building was planned and constructed in that same year with the first service being held in the building on Christmas Day, December 25, 1913. Following that, a parsonage was built in 1920 on the east side of the church building. Rev. McNairy served the congregation until 1921, leaving the church healthy and well-organized.

Growth over the next ten years pushed the church into a major building program under the leadership of Rev. Hoy L. Fesperman, who served the congregation from 1929 to 1935. This effort was to construct a much-needed Christian Education building, which was dedicated just in time for the 145th Anniversary celebration in 1932. Emanuel Church has not been without its difficulties after being reorganized. A tragedy hit the little church in 1953 when what some people called a small tornado went through downtown Lincolnton on June 10th. It toppled the steeple of the church, which then fell through the roof and into the sanctuary. Considerable damage was done, but the congregation rose to the challenge and repairs were completed by Christmas. Another period of significant growth of the congregation took place under the pastoral leadership of Rev. Ken Clapp, who served the church from 1973 to 1979. During his tenure, a new Christian Education and fellowship hall building was constructed.

The church experienced tragedy once again on April 20, 1991, when lightning struck the building and a subsequent fire caused major damage. The congregation had replacement insurance on the building under the United Church of Christ insurance program. With a united effort, the congregation was able to rebuild the church and move into a beautifully appointed sanctuary on Easter Sunday, April 19, 1992. "With a history to be proud of, and an assurance of the continued guidance of God's Holy Spirit, the people of Emanuel look forward to continued service and witness with the community of Lincolnton."

Pastoral Leadership Since 1965

Rev. Frank Snider	**1965-1969**	**Rev. Blaine Edele**	**1990-1992**
Rev. Jerry Hoskins	**1969-1972**	**Rev. Randall Brakemeyer, Interim**	**1992-1993**
Dr. King West, Supply	**1972-1973**	**Rev. Brent Price**	**1993-1999**
Rev. Kenneth Clapp	**1973-1979**	**Rev. Peter Homovich**	**2000-2002**
Rev. H. Linn Finger	**1979-1988**	**Rev. Lutz Keller**	**2003-**
Rev. Ronald Vaughn , Interim	**1988-1989**		

Salem Reformed UCC

3410 Startown Road, Lincolnton, NC 28092
Membership: 29

Salem Reformed UCC is part of one of the few remaining Lutheran-Reformed Union churches. There were persons of the Reformed faith worshiping in the Clark's Creek area of Lincoln County as early as 1792, but the church was not officially organized until 1874. They met in a log meeting house until 1846 when a brick structure was built, and in 1938, in cooperation with the Lutherans, they constructed an impressive new building. A cemetery is shared by the two congregations and is seen as a burial grounds for the whole community.

Salem Church, located on Startown Road between Lincolnton and Newton, North Carolina, remains as one of a very few examples of Lutheran and Reformed congregations using the same building. This church was founded by three Reformed laymen and seven Lutheran laymen, but the exact date of the organization is unclear. A tombstone in the cemetery dates back to 1792, but notes from an early minister state that the "organization was effected in 1796." Soon after this organizational date, a log cabin meeting house was erected which was to be free for use by "all Christian denominations whatever." This was one of the first public buildings to be constructed in what was becoming a rather sizable German settlement. In 1814 the building was badly in need of repairs, and these repairs were made at a cost of $338.94 with at least $100 being contributed by people of the Reformed faith, even though at that time they had not organized into a congregation. It was also at this time that the land where the church was located, which belonged to Mr. Jacob Killian, was deeded by him "for the purpose of encouraging schools and a place for public worship." An interesting fact related to the establishment of Salem Church is that in 1835 the persons responsible for the meeting house provided an addition "to accommodate the people of color on days of public worship."

In 1848 the Lutherans considered building a church of their own, but after much discussion and planning, a new brick sanctuary was completed in 1849 and dedicated "to the use of the Lutheran and German Reformed Churches." The Reformed congregation formally organized in 1874 with the help of Rev. David Crooks, who was the pastor at that time of St. Matthew's church and from which 21 people transferred to help bring into being Salem Reformed Church.

The original building shared by at least these two congregations had been rebuilt a couple of times, and a meeting was held on August 14, 1914, to plan for some major building improvements. An agreement was reached that the Lutherans would be given a 3/4 interest in the property and the Reformed congregation 1/4 interest. Erection of a new building began in the summer of 1936, and the building was dedicated on October 2, 1938.

As Salem Reformed Church has gone through a number of name changes in its life, from German Reformed to Reformed to Evangelical and Reformed to United Church of Christ, there have been several attempts to unite the two congregations sharing the Salem building, the most recent being in the early 2000s. Each attempt has been rejected. While the people of Salem Church see themselves as acting first as Christians and then as "denominationalists," the people are proud of their Reformed heritage. Over the years, Salem Church has been in a charge with a number of other churches in the area, including St. Matthew's, Grace-Daniel's, and St. Paul's. Since 2000 they have been a single-church charge with Rev. Dr. Anne Wepner serving as pastor.

Pastoral Leadership Since 1965

Rev. James D. Rumley, Jr.	**1958-1965**	**Rev. Van D. Grimes**	**1993-1997**
Rev. Frank Snider	**1966-1969**	**Rev. William Griffiths**	**1997-**
Rev. Harold Holtom	**1969-1971**	**Rev. Robert Thurston**	**1998-**
Rev. Ronald Vaughn	**1976-1980**	**Rev. John Bigelow**	**1998-1999**
Rev. Roy Leinbach	**1982-1983**	**Rev. Martin Ramey (Lutheran)**	**2000-**
Rev. Ronald Vaughn	**1985-1989**	**Rev. Dr. Anne Abernethy Wepner**	**2000-**
Rev. Randall Brakemeyer	**1991-**		

Memorial United Church of Christ

201 South Main Street, Maiden, NC 28650
Membership: 17

Memorial Church was organized in 1886, and the first building constructed for worship was completed in 1888 at a cost of $600. The basic structure of this building is still standing and is on the National Register of Historical Places. In 1890 the congregation established a cemetery which is now used and maintained by the city of Maiden. A parsonage was constructed on the same two-acre site in the middle of Maiden where the church is located. It was constructed before the church building but was razed around 1965. A Sunday School annex was added to the church building in 1936.

Memorial Church has a rich history dating back almost to the time the town of Maiden, NC, was incorporated. Maiden was incorporated in 1883, when it centered around a cotton mill established by Henry F. Carpenter, his sons, and Mr. George W. Rabb. The Carpenters and the Rabbs, who were of the Reformed faith, were concerned about establishing a church of their belief in the village that was building up around the cotton mill. Rev. Joseph L. Murphy, who at the time was the pastor of the Lincoln Charge of the Reformed Church, provided services occasionally for them, and by 1886 he brought the interest of organizing a congregation to the attention of the North Carolina Classis. The Classis appointed Dr. Jacob C. Clapp and Rev. Murphy "to look after the interests of the Reformed Church in the village of Maiden, and, if deemed advisable, to organize a Reformed Congregation there." A congregation was organized on September 23, 1886, and for a number of years was the only church in the community. By 1890 the congregation had grown to 112 members. The congregation worshiped for some time in the store building belonging to H. F. Carpenter, Sons & Company. Later the congregation worshiped in the public school building.

Memorial Church became part of the Lincoln Charge along with Grace, Daniel's, and Salem. A parsonage for this charge was built on part of a two-acre tract of land in the center of Maiden on which a church building was also to be located. The parsonage was erected prior to the construction of the church. The church building was begun July 25, 1887, and dedicated September 16, 1888. Most of the cost of the building was contributed by the Carpenter and Rabb families. The church building was constructed in memory of Perry A. Carpenter, the son of Henry F. Carpenter, who died at the age of 23. Perry had been a deeply religious young man, was very involved in civic and community activities, and "bequeathed a sum of money to be used for Church purposes." Memorial Reformed Church was named in memory of this young Christian gentleman. The original church building is still standing facing the main street in the City of Maiden and has been placed on the National Register of Historical Places. It has often been on historical tours in the Catawba County Area.

Over the years, additions have been made to the building. In 1914, a vestibule annex with belfry was added, and in 1926 extensive improvements were made on both the exterior and interior of the building. This renovation included a new floor, ceiling, windows, pews, and choir loft. In 1930 an organ and pulpit furnitiure were added. The congregation observed its 50th Anniversary in 1936 by taking action to build a much-needed Sunday School annex which was completed and dedicated May 22, 1938. During much of this historical period in the life of the congregation, the church was served by a prominent pastor, Rev. John Koons, from 1919 to 1944.

In the 1950s the Lincoln Charge consisted of St. Matthews, Salem, and Memorial Church. A new parsonage was built in 1958 at the St. Matthews location in Maiden, with Memorial taking part in the planning and financing. The Rev. James D. Rumley became pastor of the charge and was the first to occupy the new parsonage. At the end of Rev. Rumley's pastorate in 1965, the charge was dissolved. St. Matthews purchased Memorial's share of the parsonage, and the congregation became responsible for maintaining its own leadership. This was difficult for Memorial, but they were fortuneate enough to aquire the leadership of Rev. Harold H. Holtom, who lived in Salisbury and later in Charlotte, but for twenty years supplied the congregation with pastoral leadership, from 1966-1986.

Memorial Church has never had a full time minister of its own, and even though the parsonage for the charge was at one point on their property, the church has struggled to maintain a viable church program. After Lincoln Charge was dissolved in 1965, the parsonage was razed and Memorial pretty much became a supply point, although many of the supply ministers took a real interest in carrying on an effective church program and encouraging the congregation to maintain the building. There was talk in the 1980s of closing the doors of Memorial Church, but there was enough interest on the part of a few people and dedicated supply ministers to keep providing services. The most consistent and helpful leadership since Rev. Holtom left in 1986 was Rev. Timothy Wepner, who served as supply for about 14 years, beginning in 1991. The Rev. William Griffiths, a retired minister living at Abernethy Center of United Church Homes and Services, helped Rev. Wepner for a period of more than four years.

The Memorial Church building is on the National Register of Historical Places, and there is much thought being given regarding the future of this building as well as the congregation. The historical journey of this congregation would make a wonderful study for someone wanting to learn what it takes to make a church viable and growing. With Memorial Church being the first in the community of Maiden, it had the opportunity to be a strong congregation. Many congregations have grown up around it, including a strong Baptist church and less than a block away a large independent congregation.

Pastoral Leadership Since 1965

Rev. James D. Rumley	**1958-1965**
Rev. Harold H. Holtom	**1966-1986**
Rev. Harry Griffin and Rev. Ronald Vaughn	**1987-1988**
Rev. Harry Griffin	**1989-1990**
Rev. William Griffiths and Student Robert Thurston	**1991-**
Rev. Van D. Grimes	**1992-1993**
Rev. Timothy Wepner	**1994-1998**
Rev. William Griffiths	**1999-2002**
Rev. Timothy Wepner	**2003-2006**
Rev. Ronnie W. Parker and Rev. Timothy Wepner	**2006-**

St. Matthew's United Church of Christ

4575 Maiden Highway, Maiden, North Carolina 28650

Membership: 326

St. Matthew's first building was constructed in 1836-1837, before the church was formally organized, on land donated by one of the charter members, Mr. John Ramsaur. In 1838 twenty-five acres of land were added to the original five to provide for a cemetery and grounds for "camp meeting." In 1845 an elaborate outdoor wooden arbor was constructed to replace the "brush arbor" that had been used for the summer camp meeting program. A new church building was built in 1908, which served the congregation until 1950, when a substantial expansion was undertaken and dedicated June 1952. A parsonage was built in 1954 on land owned by the congregation. This helped stimulate the church to become a single self-supporting church, which it did in 1965. Renovation of the church building was undertaken in 1963 with the addition of Sunday School rooms and the expansion of the fellowship hall. Major renovation of the church sanctuary and other parts of the building took place in 1973. A new fellowship hall was built in 1987.

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St. Matthew's Church can trace its beginning to German Reformed Church families living in the area between Island Ford (now Maiden) and Lincolnton, many of whom were members of Emanuel Church in Lincolnton. The church was organized on May 3, 1837, with 47 charter members, mostly transfers from Emanuel Church. Even before there was a formal organization, five acres of land were made available for a new church building by Mr. John Ramsaur for the "nominal sum of fifty cents," and a building was started. The new congregation's first building was dedicated on May 21, 1837, and the church became part of the Lincolnton Charge with Rev. John G. Fritchey serving as pastor. In a very short time, this church expanded in significant ways by adding 25 acres of land in 1838 for the purpose of establishing a cemetery and beginning a camp-meeting program.

The camp-meeting program was popular in the late 1800s and early 1900s. At first the meetings were held under a brush arbor, and people would pitch tents on the grounds to participate in the meetings that helped "undergird the moral and spiritual temper of the times." In 1845 a more substantial arbor of wood was constructed which was used for outdoor activities and special services until it burned in 1989. Even then the congregation would not give up this important structure that had played such a key part in their history. A new arbor was constructed as near to the architecture of the first as possible and dedicated May 19, 1991. It should be noted that Catawba College undoubtedly got its beginning at a St. Matthew's camp meeting. It is written in the Historic Sketch of the Reformed Church in North Carolina that "it was at St. Matthew's camp meeting ground in 1850, in John

Coulter's tent during a meeting of the Loretz Beneficiary Society, that the establishment of a literary institution was suggested. It was not long after this that Catawba College was founded as a result of this meeting."

By 1906 the congregation began talking about the need for a new church building, and plans were formulated and money was solicited to that end. Work began on a new brick church building early in 1908 with members helping to make the brick on a farm near the church site. The wood for the structure was sawed on the church grounds. Construction progressed nicely, and on Ascension Day of that year, the cornerstone was laid. By autumn, services were being held in the building. This building adequately served the congregation until 1950 when an addition was planned for an expanding educational program. This new addition was dedicated on June 29, 1952. The members of St. Matthew's congregation were thinking seriously about becoming a single church charge as early as 1954, but at that time they voted to participate in the construction of a new parsonage with the other churches in the charge, Memorial, Maiden and Salem, (south of Startown). The old parsonage was located next to Memorial Church, but the new one was to be located near St. Matthew's church. The congregation continued to grow and showed more and more evidence of becoming a single church charge. Additional Sunday school rooms and an expansion of the fellowship hall were undertaken in 1963, and in 1965 the Southern Synod declared St. Matthew's an independent, self-supporting entity. They purchased their share of the parsonage from Memorial and Salem, and Rev. Martin L. Parker became the first full-time minister. The congregation has always been proud of its building and grounds, and they continued over the years to improve them. In 1973 the church building underwent a major renovation including the addition of new windows, and in 1978 a similar renovation was carried out in the Educational Department. The program and size of the congregation continued to grow and expand. In 1988 a new fellowship hall was added to the church building.

An interesting component that was added at the time the church building was renovated was a new church sign located at the front of the property. It consists of two huge millstones with a combined weight of over 7,000 pounds. These stones were found at the site of an old mill about three miles from the church. The mill was built sometime between 1800 and the Civil War and was operated by Mr. Michael Finger at whose home St. Matthew's was organized in 1836. Another interesting addition by the congregation was a memorial garden located in a grove of trees in front of the church building. This garden was dedicated September 9, 1979.

St. Matthew's has had good leadership throughout its history. One minister who should be mentioned is the Rev. Linn Finger, who from the early 1970s until 2005 played an important part in the life of the congregation. He served the church as pastor from 1971 through 1975 and then returned to serve as interim on several occasions from 1990-2005. He led the congregation through some very successful programs as well as helped guide them through some difficult decisions. One of those difficult decisions was voting in 2005 to become a "Faithful and Welcoming Congregation" of the United Church of Christ, a conservative movement causing controversy within the denomination. While Rev. Finger did not agree with the movement, he did help prevent a serious split in the congregation. Another important vote in 2005 was to upgrade and renovate the cemetery at a projected cost of $50,000.

Much of the energy and money spent on buildings and grounds by St. Matthew's congregation was spent to keep up with their ever expanding program. The church has always had a strong Sunday School and choir program. At the time of its 170th Anniversary in 2007, the church celebrated the following active organizations: Chancel Choir, Adult Handbell Choir, Women's Fellowship, Men's Fellowship, Junior Youth Fellowship, Middle Youth Fellowship, Senior High Fellowship, Young People's Fellowship, Firm Believers in Christ, and the Young at Heart Club.

Besides playing an important role in the establishment of Catawba College early in its history, the church has also been quite active in its support of Johns River Camp and other denominational programs. It contributes generously to Church World Service and responds regularly to emergency causes. The church has participated in such mission projects as sending a mission team of six persons to Costa Rico in 2005, and on a quarterly basis makes donations to several local organizations that help people in the community. There is a spirit of unity and purpose at St. Matthew's as it moves into the future open to "God's presence, guidance, and blessings."

Persons Entering Full-Time Christian Service Since 1965

Rev. William J. Campbell **Ordained 1968**

Pastoral Leadership Since 1965

Rev. Martin L. Parker, Jr.	**1965-1971**	**Rev. Herbert J. Young**	**1994-2001**
Rev. H. Linn Finger	**1971-1975**	**Rev. H. Linn Finger, Interim**	**2001-2002**
Rev. Lynwood L. Hubbard	**1976-1989**	**Rev. Melissa H. Wike**	**2002-2004**
Rev. H. Linn Finger	**1990-1993**	**Rev. H. Linn Finger, Assistant**	**2002-2005**
Rev. Kenneth Pollock, Interim	**1993-1994**	**Rev. Ronnie W. Parker**	**2005-2006**
Rev. David Shrum, Interim	**1994-**	**Rev. Merlin Batt, Interim**	**2006-**

Early in the life of the congregation, an outdoor arbor was built for the purpose of conducting a "camp meeting" on the church grounds. The first wooden arbor was built in 1845, and under its roof much spiritual growth took place. It was at a meeting of the North Carolina Classis of the Reformed Church which met in 1849 that a proposal for the founding of Catawba College was set forth. The original arbor burned in 1989, but this structure was so important to the congregation that a company in Tennessee was employed to "rebuild the arbor as close to the original structure as possible." The new arbor was dedicated May 19, 1991.

Christ Community UCC

5114 Rodgers Road, Monroe, NC 28110
Membership: 38

(The church voted to join the United Church of Christ in 1989. It had been an independent congregation.)

Pastoral Leadership

Rev. J. E. Humphrey	**1989-**	**Rev. M. B. Pajak**	**1997-**

First United Church of Christ

309 Alexander Street, Mooresville, NC 28115
Membership: 35

First Church (Congregational) was organized in 1902, and the first building was constructed soon after that. The church has struggled over the years and nearly closed completely several times. Throughout most of its life, the church has been part of a charge with other congregations, thus always sharing pastoral leadership. In 1967 the original building, which was in disrepair, was torn down and replaced with a new structure built mostly with volunteer labor.

First Church dates its history back to 1902 when land was purchased from Mr. and Mrs. Troutman for the purpose of building a church building. Around 1904-05 a white frame building was erected where a small group gathered for worship each week until the building was condemned in 1937. The minister at the time was Rev. Sandy A. Paris, who also served Shinnsville and Mt. Pleasant churches. The church remained closed until 1942 when Rev. C. L. Torrence, who had entered the ministry under the influence of Rev. Paris, worked with the City of Mooresville, North Carolina, and brought the building up to code so that it could serve as a church once again. It is reported that the first service held in the building, as the church opened its doors for the second time, was held on the first Sunday in July of 1942.

The City of Mooresville allowed the congregation to hold services in the building the second time for a number of years, but then in the 1960s again condemned the structure and determined it needed to be torn down. There was even some concern that another building could not be built on that site. The congregation, still quite small, met for worship in the Holiness Church building on Biltmore Street. Permission was given by the city to construct a new building on the Alexander Street site, and construction was started early in 1967. The building was built primarily by members of the congregation with Mr. Francis Johnson and Mr. John Powell serving as the chief carpenters. The Southern Conference of the United Church of Christ, of which the congregation was now a member, contributed some funds to help with the construction of the new building. The building was complete enough by the end of 1967 that services could be held in it, although work on the building continued for some time after that. The main part of the building was completed under the pastoral leadership of Rev. Robert Henderson. Rev. Henderson served the congregation from 1967 to 1972 and was followed by Rev. J. T. Thompson.

Persons Entering Fulltime Christian Service Since 1965

Rev. William A. Vanderburg, Jr.

Pastoral Leadership

Rev. C. L. Torrence	
Rev. Robert Henderson	**1965-**
Rev. J. T. Thompson	**1972-**
Rev. W. Rivers	**1984-**
Rev. L. Witherspoon	**1986-**
Rev. J. Hamilton	**1988-**
Rev. F. L. Torrence	**1992-**

Bethel United Church of Christ

18937 Bear Creek Church Road, Mount Pleasant, NC 28124

Membership: 175

Bethel Church's first church building was erected on land donated by Christopher Lyerly. The building was constructed of pine logs and erected in two days by means of a "house raising." It served a union congregation of Reformed and Lutheran. This building was replaced in 1878 with a new sanctuary after the Lutheran families left to build their own church facilities about two miles away. Plans began for a third house of worship constructed of "stone, brick and wood" in 1926. This new building was completed and dedicated free of debt in May of 1930, and in that same year the congregation hosted the 100th Annual Session of the Reformed Classis of North Carolina.

Bethel Church has a rich history related to both the Reformed and Lutheran traditions. This rural congregation, which began as a union church, can trace its roots to the mid 1700s when religious services were conducted in the barns of these German settlers. The community where the church was organized in 1806 was known as the Bear Creek Community because of the creek that flows through the area. The church over the years has often been referred to as Bear Creek Church. The land consisting of 110 acres was donated by Christopher Lyerly, for whom a monument was placed on the site in 1935. Mr. Lyerly was an influential churchman, architect of the first house of worship, charter member of Bethel Church, and a soldier in the Revolutionary War.

The first church building to be erected on the site was begun in 1806 and was a log structure with a portion that could be used for worship services, constructed in two days by what in the German community was referred to as a "house raising." Little by little over the next thirty years, the building was completed, and the Reformed and Lutheran congregations worshiped together until the Lutheran families left and constructed their own building about two miles away. The union congregation was organized in 1806 by the Rev. George Boger, who served the church until 1830. The Reformed congregation constructed a second building in 1878 when the Rev. R. F. Crooks was pastor, and a third more substantial building of brick, stone, and wood was constructed in 1930 when the Rev. Dr. Charles W. Warlick was pastor. This third house of worship remains as an impressive structure even today. A cemetery also was started on the property where most of the early settlers of the community are buried.

The members of Bethel Church are extremely proud of their history and recognize their inheritance not only of a place of worship but also of a faith related to rural living. One member, Mr. Archie Moose, writes: "The legacies that our predecessors at rural Bethel Church have bequeathed unto us, all debt-free and unencumbered, are ours, now, to have and to hold in sacred trust during our sojourn here-one hundred and ten acres of land, a sturdy and stately house of worship, and the hallowed ground around about where lie nearly all of our stalwart ancestors dating back to 1806. The memories, the sacrifices, and the epitaphs of our forbears, mostly tillers of the soil, are out yonder, carved in stone, for every wayfarer to ponder and to peruse. These valorous souls handed down to us on a proverbial platter of silver acreage and infrastructure that is unique, novel, and priceless. We ought, therefore, to cherish the challenge to manage and maintain the property prudently, striving ever for its betterment." This congregation was cited by the North Carolina Grange Association in 1960 as the "Rural Church of the Year," which symbolized what an effective rural church this has been. The church has accepted the challenge as outlined by one of its members and has kept up its facilities and continued to reach out and serve the community as well. Not only has the church building been continually kept in good repair, but a new Johannus Church Organ from Holland has been added, and a tennis court with night lights and "top of the line" basketball court have been constructed for use by the community. In 1985 an Endowment Fund was established and has continued to grow with the interest from the fund being available for budgetary expenses and benevolence. It is interesting to note that at the time of the establishment of the Fund, Pauline Penninger Mason, of Wilmington, a former member of the church (a retired school teacher, now deceased), gave more money than any other person toward the establishment of this fund. Over the years, this congregation has been very supportive of the wider mission work of the denomination and has inspired at least three very capable individuals to enter the ministry. Recently within the congregation concern has been expressed over certain issues being addressed by the United Church of Christ, but even though serious thought was given to withholding Our Church's Wider Mission funds, the church gave $500 to OCWM in 2007.

Pastoral Leadership Since 1965

Rev. Charles Hiatt	**1958-1967**
Rev. Harold Holste	**1967-1971**
Rev. Harvey Black, Supply	**1971-1972**
Rev. Henry Meier	**1972-1981**
Rev. Paul Pickler	**1981-1982**
Rev. Phillip Grigsby	**1982-1983**
Rev. Charles Smith	**1984-1989**
Rev. Richard Rogers	**1990-1992**
Rev. Lloyd Pendergraft	**1993-1995**
Rev. Charles Jones	**1996-2006**
Rev. Bobby Bonds, Interim	**2006-**

Saint James United Church of Christ

Walnut and N. College Street, Mount Pleasant, NC 28124

Membership: 124

Organized in 1894 by Dr. Paul Barringer under the direction of the Reformed Classis of NC, St. James Church built their first building in 1896. The present brick structure was constructed in 1924 consisting of a sanctuary and educational space. This was extensively remodeled in 1951, and an educational wing was added in 1969. The first parsonage was built in 1904, which was later used for Sunday School purposes, and property adjacent to the church property was purchased and renovated for parsonage purposes in 1968. Land was acquired for a cemetery in 1897 and in 1950, with a cemetery trust fund set up in 1945 for perpetual care and expansion of the cemetery.

Saint James Reformed Church was organized by Dr. Paul Barringer in 1894 in the then "thriving village" of Mt. Pleasant, North Carolina, in the southeastern part of Cabarrus County. The village had become known for its cotton mill and wood-working plants around which a variety of retail stores had developed. As early as 1890, the Lutheran Church had established solid roots in the area with Mt. Pleasant Collegiate Institute for boys and the Mont Amoena Seminary for girls. A number of Reformed families had located in the area and were beginning to talk about a church of their own. Early in 1894 a petition was circulated and presented to the Reformed Classis of North Carolina asking that a Reformed church be organized in the town of Mt. Pleasant. The Classis acted favorably on the request and challenged Dr. Barringer, who had been holding services in the town on occasion to "organize a congregation at his discretion." He moved quickly to meet the challenge, and on December 3, 1894, in the home of Mrs. C. L. Foil, a church was organized with eight persons signing the charter and the name St. James Reformed Church being chosen.

This new congregation was linked with New Gilead Church of Concord to form the New Gilead Charge, and Dr. Paul Barringer was commissioned as the pastor on October 7, 1896. St. James' services were conducted in Holy Trinity Lutheran Church until the congregation was able to build a building of its own. A lot for a new church building was donated by W. J. Heilig. Bear Creek Reformed Church, a nearby sister congregation, contributed a considerable amount of lumber and labor. Their first church building was begun in September of 1895 and was dedicated on April 30, 1896, free of any debt. Financial aid in the amount of $266.67 was given to the congregation by the Classis of North Carolina toward the cost of the building, and the Board of Missions of the Reformed Church provided subsidy to help underwrite the pastor's salary. This original building served the congregation well until 1923, when the present church sanctuary was constructed.

St. James Church was not a fast growing congregation, but it did have as members many of the leading business and professional people of the community; therefore, it had a very strong influence on the development of the area. In May of 1897, land was purchased for a cemetery, and land was added in 1950. When the second piece of land was acquired for the cemetery, through a deed from Mr. and Mrs. Winfred Petrea, there was a provision in the deed that states, an area is to be set aside " of not less than 500 square feet of said land for a burial plot for persons who are unable to purchase or otherwise acquire a burial plot." This statement is an indication of the kind of concern the congregation had for the people of the community.

During the pastorate of Rev. E. Garver Williams, who served the church from 1907 to 1909, the first parsonage was built on a lot adjoining the church property. This parsonage later was used for religious education purposes, housing the Sunday School classes of those under twelve years of age. The present brick church building was constructed in 1924, nearly forty years after the original building was dedicated. This new building was completed at a cost of around $26,000 including furnishings and pipe organ. Over the years, this building was renovated several times with major renovations taking place in 1951 and the pipe organ being rebuilt in 1964.

With the growth of the congregation, particularly the Sunday School, additional space was needed for the expanding program, so in 1968 the decision was made to begin plans for a new parsonage and a new Sunday School building. While this was being studied and researched, a property immediately east of the church known as the McAllister property became available, and the decision was made to purchase it and renovate the house rather than build a completely new parsonage. A Long Range Planning Committee and Building Committee continued to work, and on September 15, 1968, the congregation approved the construction of a new educational wing, which was erected and dedicated on June 15, 1969. It was reported that the Sunday School Building cost was approximately $37,000, and the purchase and renovation of the McAllister House was approximately $25,000.

The buildings and grounds of St. James Church have been well cared for over the years, and the congregation has been very active in local and wider ministries. Rev. John H. Bigelow began his ministry at the church on January 1, 2000, and has led the congregation through a period of growth and redirection. In 2002 and again in 2006, St. James Church was named Rural Church of the Year by the Grange for continued work in the community and leadership in ecumenical activities. Two parcels of land of approximately one acre have been purchased, adjacent to the current church property, with the thought of establishing a community playground and expanding the parking lot.

Dr. Banks Peeler writes in his book on the history of the church published in 1968 that this church "has a reputation for liberally supporting all benevolent causes conceived and approved by the denomination. Never numerically strong, St. James nevertheless has wielded a tremendous influence for good throughout the denomination." Even with this reputation, St. James Church chose in 2006 to disassociate itself from the United Church of Christ. It reported that "seeking to remain in close covenant with its historical Reformed roots, as well as its Congregational and Christian partners for so many years, we have united with the Evangelical Association of Congregational Christian Churches." The congregation reports that it will continue its financial support of ministries of the Southern Conference of the United Church of Christ such as John's River Camp, Black Lake Conference Grounds, Nazareth Children's Home, United Church Homes and Services, and others.

Pastoral Leadership Since 1965

Rev. Felix B. Peck, S.T.D., Stated Supply	**1963-1969**
Rev. Chester W. Byerly	**1969-1981**
Rev. J. Everette Neese, Interim	**1981-1983**
Rev. Dr. Jack L. Crater	**1983-**
Rev. T. A. Kruchkow	**1991-**
Rev. John H. Bigelow	**2000-**

Grace Reformed UCC

117 East J Street, Newton, North Carolina 28658
Membership: 308

GRACE REFORMED CHURCH

Grace Church dates its beginning back to 1885 and the organizational leadership of Rev. John H. Crawford. The first church building was a white frame structure that served the congregation until 1889, when an attractive stone building and parsonage were built close to downtown Newton, NC. The congregation had been part of a four- church charge until this time, and now with their new building petitioned the Classis of the Reformed Church to become self-supporting. The congregation from the beginning had placed a great deal of emphasis on Christian education and in 1928 built a three-story structure designed for educational and recreational activities. A new parsonage, at a new location on South Brady Avenue, was dedicated in 1951, and the present church sanctuary was built in 1959. The J. W. Abernethy, Jr., Family Life Center was added in 1994.

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Grace Church can trace its beginning to the time when Catawba County was formed in 1842 and Newton was designated as the county seat. No exact date can be fixed when the congregation was organized or how it got its name, but tradition says that religious services were held in the home of Reuben Setzer as early as 1842 conducted by Rev. John H. Crawford. There is evidence that a deed for property was conveyed to "Trustees of the German Reformed Church, Newton, North Carolina on August 10, 1846, and that a church building was occupied unfinished in 1847. Records show that the Classis of the Reformed Church of North Carolina met at Newton in the recently finished "White Church" in the spring of 1849, but apparently no congregation had been formally organized at that time, because the name does not appear in the statistical records of that meeting. Regardless of the uncertainty of when the congregation was organized, the church celebrates 1845 as the year it was organized and claims Rev. John Crawford as the organizing pastor. What is documented is that Grace Church was the first church of any denomination to be founded in the community, and its members were the leaders in the community. It is written that "men of professional, business and political eminence, with their families, gravitated to this thriving Catawba County capital" and played a key role in the life of Grace Church. One example of this is that Catawba College can trace its roots to this congregation, and for a number of years the little "White Church" housed the college.

In its early years, Grace Church was part of a charge made up of four churches known as the Newton Charge; however, Grace Church prospered because of its deep interest in education and its involvement in the development of Newton as an influential community. Grace was also deeply involved in the work of the denomination and hosted the Synod of the Potomac of the Reformed Church in 1883, which greatly boosted the interest in the denomination in this area of the country. It should be mentioned that the Rev. Dr. Jacob C. Clapp served the Newton charge from 1886 until 1890 while serving as president of Catawba College. He left the charge in 1890 so that he could devote his entire energies to the presidency of the college.

By 1886 the congregation decided the white frame church building had served them well, but it was time to erect a new building. Action was taken in 1887 to construct a new church, and by 1889 a new stone building at a new location was dedicated. A parsonage was built on the lot adjoining the church, and on October 9, 1892, Grace Church became a self-supporting, independent parish. Rev. A. H. Smith was installed as its first full time minister. In 1922 the parsonage was enlarged and renovated. In 1927-28, a three-story modern brick building was added to the property, designed for educational and recreational purposes. This was accomplished during the pastorate of Rev. C. Columbus Wagoner.

The congregation continued to upgrade their church facilities, but by the early 1940s they were beginning to think about a completely new and modern church structure. On September 10, 1945, Mr. Julius W. Abernethy made an initial gift of $1000 and challenged the congregation that he would match dollar for dollar whatever they would give to build a new building. The first step toward the goal of the congregation was to build a new parsonage, which was located on South Brady Avenue in Newton and was occupied by Rev. Terrell M. Shoffner and his family early in 1951. By 1954 a building committee was appointed to plan for a new church facility. On May 8, 1960, what was called "an architectural gem" was dedicated with Rev. Dr. Harvey A. Fesperman, president of Southern Synod, delivering the sermon. The building was located several blocks from the parsonage on a sizable piece of property on South Brady Avenue. The old church building and parsonage were sold to Calvary Baptist Church for $35,000. There has been one major addition to the building in 1994, when the J. W. Abernethy, Jr. Family Life Center was added. The main church building was struck by lightning on June 16, 2003, causing extensive damage and the necessity for a great deal of renovation to the main sanctuary.

This church has a rich history not only in terms of its congregational life, but also in its relationship to the various denominational judicatories and benevolent institutions. It was very instrumental in the founding of Catawba College, and it played somewhat the same role in helping to establish United Church Retirement Homes, Inc. and the outdoor ministries of John's River Camp and Blowing Rock Assembly Grounds. Much of this involvement was due to the very capable lay leadership of persons like Mr. Frank Clapp and the generous financial support of such people as Mr. and Mrs. J. W. Abernethy. Lay leadership, coupled with quality ministerial leadership, has seen the church involved in helping to establish such local ministries as a soup kitchen known as The Corner Table and the Eastern Catawba County Cooperative Christian Ministry, an ecumenical organization that responds to a variety of human needs.

Persons Entering Full Time Christian Service Since 1965

Rev. Archie McRee		**Rev. Larry Pierson**	**May 7, 1995**
Rev. Tim McRee	**January 6, 1993**	**Rev. Nick Pence**	**June 1, 1999**
Rev. Melissa Wike			

Pastoral Leadership Since 1965

Rev. Nevin R. Frantz	**1962-1967**	**Rev. David Bowling**	**1999-2003**
Rev. Edouard H. Taylor	**1968-1984**	**Rev. Gordon Sperry, Interim**	
Rev. David Kelly	**1984-1991**	**Rev. Dr. Thomas Hamilton, Interim**	
Rev. James Whitley	**1993-1996**	**Rev. James Luck**	**2004-**

St. Paul's United Church of Christ

3562 Startown Road, Newton, North Carolina 28658
Membership: 260

St. Paul's Church was probably organized around 1759, and Rev. James Martin is celebrated as the organizing minister. They began by sharing a log building with the Lutherans about three miles from their present site. They separated from the Lutheran relationship in 1903 and built their own building. A parsonage was constructed in 1947, and in 1974 a new church plant was built on a ten-acre site purchased in 1955. A fellowship hall was added to the building in 1990.

St. Paul's Church can trace its roots to the mid 1700s when Pennsylvania German people began to make their way south and settle along the Catawba River. These settlers were "people of faith" and were from both Reformed and Lutheran backgrounds. Before 1750 a log Dutch Meeting House was constructed to serve both Reformed and Lutheran families. This little log hut where people gathered for worship, often without a minister, was struck by lightning and burned. A second building was built "on the wagon road," which today is known as Startown Road, probably in 1757. It is recorded that a Reformed minister named James Martin preached to a formally organized congregation in his travels to the region in 1759. This second building served the Lutheran and Reformed congregations for some time, but in 1818 a third edifice was constructed which was a two story building. This was a log structure that utilized some of the logs from the old building and today is covered with wooden siding. This building was built to provide a sanctuary that would seat 250 persons on the first floor, with a slave gallery on the upper level.

After the turn of the nineteenth century, the Dutch Meeting House became known as "South Fork Church." The building was shared with the Lutheran congregation until 1903, when the Reformed people decided to build their own house of worship three miles south at what had become known as Startown. A new church building was constructed and dedicated in February 1904 under the leadership of Rev. S. W. Beck, 1903-1909. Rev. William C. Lyerly served the church on two different occasions, from 1928 to 1931 and again from 1946 to1953. During his first pastorate, a church hut was constructed next to the church for social activities, and during his second pastorate a parsonage was built across the street from the church. In 1955 under the pastorate of Rev. Roy E. Leinbach, Jr., a house next to the church was purchased to provide additional church school rooms, and in 1958 a ten-acre site north of the church was purchased, looking to the construction of a new church plant.

St. Paul's became part of the South Fork Charge, during which time they built their own building and moved out of the building shared with the Lutherans. This charge, which consisted of St. Paul's, Bethel, Grace and Daniel's churches, was dissolved in 1956, and a United Charge was formed consisting of St. Paul's and Bethel congregations. Later both Grace and Daniel's churches were closed, and Bethel church entered into a charge relationship with Faith Church in Brookford, NC.

On Sunday, November 4, 1973, St. Paul's Church voted to move rapidly toward the construction of a new church building on the ten acres of land that had been purchased, and a ground breaking service was held on March 24, 1974. Rev. Roy E. Leinbach, Jr. was successful in leading the congregation through this challenging experience, and a beautiful new building was dedicated on October 19, 1975. Rev. Leinbach had become well known in the community as well as throughout the state for his dedication to community service, so he was able to raise a considerable amount of money for this building from friends as well as the congregation's own members. The building cost approximately $250,000. A second major building program was carried out in 1990 under the leadership of Rev. Steve Disher, when a fellowship hall was added to the church plant at a similar cost of the original church building, approximately $250,000.

St. Paul's Church has a rich tradition in the Reformed as well as the Evangelical and Reformed denominations. It also became quite active in the United Church of Christ from the time that the Southern Synod of the Evangelical and Reformed Church became the Southern Conference of the United Church of Christ. Much of the church's early involvement in the work of the United Church of Christ was due to the deep commitment of Rev. Leinbach to the work and ministry of this new denomination. Rev. Leinbach was a leading force in the development of the Southern Conference and in such benevolent institutions as Nazareth Children's Home, Catawba College, and the United Church Retirement Homes. As the Southern Conference of the United Church of Christ began to deal with the cultural and theological issues of the 1990s, St. Paul's Church became convinced they could serve the community better and carry on ministry apart from this new denomination. Even though they were steeped in the tradition of the historical movement toward a united church, they made the decision around 2003 to withdraw from the denomination. They continue to provide a meaningful ministry in the Startown community and throughout wider Christendom.

Persons Entering Full-time Christian Service

Rev. Lawrence Bolick

Pastoral Leadership Since 1965

Rev. Dr. Roy E. Leinbach, Jr.	**1954-1979**	**Rev. Dr. Stephen. R. Disher**	**1979-**

Fellowship United Church of Christ

7775 Alcorn Road, Oak Ridge, NC 27310
Membership: 35
Organized: 1998

(Do not yet have a building of their own.)

Pastoral Leadership

Rev. P. W. Norwood **1998-**

Community United Church of Christ

3410 Community Church Road, Pfafftown, NC 27040
Membership: 34

This congregation began in 1923 as a community Sunday School and had little denominational affiliation until 1940, when under the leadership of Rev. Dr. W. M. Jay, it affiliated with the Congregational Christian Churches and organized as Pfafftown Congregational Christian Church. An impressive building was built, and in 2002 the education building was enlarged and renovated. In 2003 a Memorial Garden was added to the grounds.

Community United Church of Christ began as a nondenominational community Sunday School in 1923. On Easter Sunday, April 6, 1934, this group met for a morning service and began to look seriously for leadership. The first recorded pastor was Rev. Charles Kegerice, who served less than two years, from 1927-1928. There are few accurate records of what happened regarding this community effort until 1940, when it is reported that the congregation reorganized under the leadership of Dr. W. M. Jay and became affiliated with the Congregational Christian denomination. It was organized as Pfafftown Congregational Christian Church and functioned under that name until 1989.

From the very beginning, this congregation has had a struggle to grow and maintain a viable church program. They were able to construct an impressive church building and parsonage, but in 1974 decided to sell the parsonage to help them "recover from a serious financial crisis." The church faced a number of difficult periods with the most recent one occurring in 1998 when a split occurred in the congregation which left only seventeen members to plan for the future. With the help of the Western North Carolina Association of the Southern Conference of the United Church of Christ, the congregation gained a new vision and called a new leader in the person of Rev. Steve Monroe. With the new vision came growth and pride in the church facilities. In 2002 the Fellowship Hall and Education Building were renovated and enlarged. In 2003 a Memory Garden was added to the grounds with a gazebo as the focal structure, providing a beautiful setting for meditation and special events. These projects have helped bring the congregation closer together and have given them a new sense of being. A number of the persons who left in 1998 have returned to the congregation and are working hard to help make it a church for the future with concern for being "ministers of goodwill in the community and in the world."

Even as this congregation has struggled to maintain a meaningful fellowship and ministry, it has been involved in carrying out the message of Jesus Christ in significant ways. In 1976 this church helped sponsor a Vietnamese refugee family, which meant finding them jobs, clothing, food, and housing. In 1990-1994 the women of the church sponsored a cottage at the Methodist Children's Home in Winston-Salem, NC, providing a variety of items for the occupants of the cottage and their families. Over the years, the congregation has had a meaningful relationship with the children of the home and their counselors. The congregation has been responsive to United Church projects locally and nationally and writes, "We have given record amounts to our United Church of Christ missions over the past few years."

Persons Entering Full-time Christian Service

Rev. Norville Gross

Rev. Danny Cohn

Pastoral Leadership Since 1965

Rev. Wilson Busick	**1961-1965**
Rev. Harry Mathis	**1966-1967**
Rev. George R. Johnson	**1967-1974**
Rev. Page Shelton ,Supply	**1975-**
Dr. Charles H. Talbert, Supply	**1975-**
Rev. George E. Dillinger	**1975-1977**
Rev. Ron L. Williams	**1977-1988**
Rev. Raymond Craven, Supply	**1988-1989**
Rev. David Allred	**1989-1990**
Rev. Charles Jones	**1990-1993**
Rev. Glenn Davis	**1993-1998**
Rev. Stephen Monroe	**1998-**

First United Church of Christ

Oak Street, Ramseur, North Carolina 27316

Membership: 25

First UCC was organized in 1965 by Rev. Donald Leonard. Five acres of land were purchased on Oak Street, and the first unit "church-house" was constructed in 1969. The "church-house" was designed by Donald P. Flick and constructed by Raymond Brown. Rev. Jimmy Norred, the first full-time minister, lived in a parsonage owned by Union Grove UCC which, with First UCC of Ramseur, was part of a two-church charge.

First United Church of Ramseur was started in 1964 when a group of local men began holding informal meetings in their homes to consider organizing a United Church of Christ. On Sunday, March 7, 1965, a worship service was held in the Ramseur Town Hall, conducted by Rev. Donald Leonard, who at the time was pastor of Asheboro E. and R. Church. Soon after this initial service, a 2.88 acre church site was purchased, and the congregation was officially organized on June 13, 1965, at a service held in the high school auditorium. There were 43 charter members, five of whom had never been members of the Christian church and were received through baptism. The group continued to hold regular services in the Town Hall, led primarily by Rev. Donald Leonard, who is recognized as the organizing minister. Other supply pastors in the early life of the congregation were Rev. William Everhart and Rev. Marion Smith. The congregation was officially welcomed into the Western North Carolina Association of the Southern Conference of the United Church of Christ on November 3, 1965, and plans were made to support the congregation as it moved toward calling a pastor and building a church building.

With the guidance of the denominational leaders and the Church Extension Committee of the Southern Conference of the United Church of Christ, this new congregation entered into a parish agreement with nearby Union Grove UCC to form the Ramseur-Union Grove Parish, and Rev. Jimmy Norred became the pastor on September 18, 1967, with Union Grove UCC providing the parsonage for the parish.

As the church grew, many of the activities were held in the homes of the members. Mid-week services and choir rehearsals were held in the home of Mr. and Mrs. Ray Kirkman, and the Youth Fellowship met in the home of Mr. and Mrs. Russell Craven. It wasn't long before a committee was formed to build a church building, and the architectural firm of John J. Croft, Jr., was engaged to design a building, which the church members approved on April 24, 1966. A capital funds campaign was conducted for the congregation by Rev. Donald P. Flick, who at the time was organizing pastor of another new church start, Church of the Master in Hickory, NC. It became evident that not enough money had been pledged to construct the proposed building, so it was decided that a first unit church-house should be built which might later be remodeled into a parsonage for a full-time minister. Additional land had been purchased from C. O. Green to provide a church site totaling nearly five acres. It was voted by the congregation to build a church-house on the west end of the property, which was designed by the Rev. Donald P. Flick who had a great deal of experience working with new church starts. A ground breaking service was held, with Raymond Brown engaged to build the building, and the congregation was able to hold a dedication service and move into their new building on March 9, 1969. On this day, Rev. Harold Myers, chairperson of the Church Extension Committee, presented a check in the amount of $5,300 to the congregation from the Church Builder's Club of the Southern Conference, symbolic of the kind of support given to this new church start by the wider church family. Rev. Jimmy Norred served the Ramseur-Union Grove Parish until September 1972, at which time First Church was averaging more than 100 persons in both morning worship and church school.

More difficult times developed in the Ramseur area as well as in church life over the next 20 to 30 years. While First UCC Church enjoyed meaningful numerical and spiritual growth during the 1970s and 80s, by the early 1990s things began to level off, and a period of decline began to be experienced. It is sad to report that by the beginning of the twenty-first century, it was necessary to close the church and sell the assets of the congregation.

The money from the sale was forwarded to the office of the Southern Conference as was the practice for new church starts that had received gifts, grants, or subsidy from judicatories of the denomination. The bright side of such closures is that many lives were touched in positive ways during the short life and ministry of such a venture.

Pastoral Leadership Since 1965

Rev. Donald Leonard, Supply	**1965-1967**
Rev. William Everhart, Supply	**1965-1967**

(These two ministers alternated their services, along with a student, Marion Smith)

Rev. Jimmy J. Norred	**1967-1972**
Rev. C. L. Frye	**1973-**
Rev. M. V. Welch	**1976-**
Rev. T. M. Madren	**1981-**

First Congregational UCC

605 Montgomery Street, Reidsville, NC 27320
Membership: 436
Organized: 1913

Pastoral Leadership

Rev. D. W. Jones, Jr.	1964-

Grace Lower Stone UCC

2405 Lower Stone Church Road, Rockwell, NC 28138
Membership: 319

Grace Lower Stone Church had its origin in the early 1700s with the first structure made of hickory logs. Built around 1745, it became known as "Hickory Church." The stone building that is now on the Historical Register was started in 1794 and completed and dedicated in 1811. It was used for worship and meetings long before its dedication service held November, 1811. The first parsonage was built in the late 1800s, and a modern parsonage was built in 1950. An education unit and social hall were built in 1940 with a more spacious education building added in 1964. In 1992 a recreation complex and outdoor shelter were built to help meet the needs of the community. From the beginning of the church, a cemetery was established and maintained.

Grace Lower Stone Church is located in Eastern Rowan County with a Rockwell, NC, address. This is an area where many German settlers from Pennsylvania migrated during the period from 1739 to 1760. While no definite date has been established for the organization of this congregation, it is known that the first house of worship was erected about 1740. The congregation refers to 1745 as its date of origin, which makes it one of the oldest churches in North Carolina. The first building was a log structure used by people of both the Reformed and Lutheran faiths. This earlier building was abandoned around 1795 when the present structure was built. The church building is located on 16 acres of land deeded to Andrew Holshouser and John Lippard in February of 1774 "for use of the Calvin congregation."

This is one of the oldest and best preserved church buildings in North Carolina, so it is of interest to consider the structure of this house of worship. It is constructed of local irregular field stone with a twelve-foot gable roof. The dimensions of the building are 51 feet long and 40 feet 9 inches wide. The walls are 27 feet high and massive in width, measuring 32 inches thick at ground level, 27 inches thick at floor level, and 21 inches thick at gallery level. The Lutheran congregation, which had its origin in the same location as the Reformed Church, built a building that is of the same architectural style and size, and both of these buildings are now on the historical register.

The dedication of this beautiful stone structure did not take place until November of 1811, but it undoubtedly had been used by the congregation during the period of construction. It is known that the congregation struggled to complete the building as originally planned, but it was eventually completed to their satisfaction and dedicated as Grace Church "because the eternal life and the means of grace for the same, are gifts from God the Father, through our Lord Jesus Christ." Rev. George Boger was pastor at the time the church was ready for dedication, and he invited Rev. Andrew Loretz back to preach the dedication sermon because he had been the pastor during the early years of planning for the building and the beginning of construction in 1795.

Many important anniversaries have been celebrated by this congregation, but none as impressive as the quadruple celebration of 1923. "This event is a celebration of the one hundred sixty-eighth anniversary of the founding of Lower Stone Reformed Church; the one hundred forty-fourth anniversary of the title deed to the land on which the house of worship stands, the one hundred twenty-eighth anniversary of the completion of the walls of the present church building; it is also the one hundredth anniversary of the dedication of this historic temple. These facts make this event a most interesting occasion." The president of the General Synod of the Reformed Church in the United States, Rev. Jacob C. Leonard, delivered the sermon for this special anniversary. This congregation continued to grow and be influential within the life of the community and the wider church. The first parsonage was constructed during the pastorate of Rev. Thornton Butler between 1853 and 1869. A bell tower was added to the church building in 1901, and the galleries were converted into classrooms in 1937. The galleries were later restored to their original condition. A building was added to the property in 1940 for educational and social purposes, and in 1964 an educational unit was added. From the very beginning, a cemetery was established and continues to be maintained. The congregation has always been concerned about improving its facilities and providing the needed amenities for an expanding ministry. Not all of these additions and improvements can be mentioned, but some the church has listed include: 1970 - Paved Parking Lot; 1973 - New Pews and Carpet in Sanctuary; 1985 - New Electronic Organ; 1987 - Air-Conditioning in church building; 1989 - Air-Conditioning in Fellowship Hall; 1992 - New recreation complex and outdoor shelter.

Besides supporting the many projects of the denomination, the congregation in recent years has participated annually in raising money for St. Jude Children's Research Hospital and for the Cancer Fund. Over the years, at least six persons have entered full-time Christian service as ministers of the Gospel and have served in a variety of denominational positions.

Pastoral Leadership Since 1965

Rev. John D. Bonebreak	**1963-1969**	**Rev. James W. Whitley**	**1985-1993**
Rev. Martin L. Parker	**1970-1974**	**Rev. Walter R. Patten**	**1994-2000**
Rev. William A. Jones	**1975-1982**	**Rev. Kevin L. Gilliam**	**2000-**
Rev. James L. Smalley	**1982-1985**	**Rev. George Fidler, Supply**	**2007-**

Lyerly Memorial UCC

1320 Crescent Road, Rockwell, NC 28138

Membership: 39

LYERLY
MEMORIAL
United
Church
of Christ

A modest frame church was built on a site of four acres in 1896. A number of years later, four classrooms and a tower were added to the original building. This frame building served the congregation until 1954, when the present brick structure was erected. This brick structure was located west of the old building and was dedicated October 31, 1954. This church has served staff and children from Nazareth Children's Home since 1906, since it is located next to the campus of the Home.

This congregation was organized around 1880 as Bethany Reformed Church. The Reformed Church Classis of North Carolina commissioned Dr. J. M. L. Lyerly and Rev. Calvin B. Heller to organize the congregation. This was accomplished, and the church became a part of the Central Rowan Charge which was served by Dr. Lyerly for 17 years. The Southern Synod, of which the congregation was a part, approved the request of the congregation on April 27, 1954, to change the name of the church to Lyerly Memorial Evangelical and Reformed Church in honor of its founder. After a long and impressive history as part of the denomination that helped organize the congregation and support it in a variety of ways, they voted on July 31, 2005, to withdraw from what was now the United Church of Christ. The congregation changed its name to Lyerly Evangelical Church.

The charter members of Lyerly Church came mostly from the nearby Lower Stone Reformed Church, and in the early years were part of a charge that included that congregation. The first house of worship was constructed on four acres of land donated for the purpose of providing space for a church building and a cemetery. A frame church building was constructed and dedicated October 4, 1896. Over the years a tower was added to the building along with four classrooms, and this building served the congregation until 1954, when the present brick structure was built nearby. The modern and well equipped church facilities were constructed under the pastoral leadership of Rev. Carl T. Daye. The building was constructed with funds from members and a number of outside gifts, including a contribution from the denomination. The mortgage on the building was paid off by 1963. Since its founding, Lyerly Church had been part of a charge and did not have a parsonage of its own. In 1948 it was aligned with St. Luke's UCC Church to form the Crescent Charge, and at that point there was need for a parsonage. A house was constructed during 1950-51 on land donated by the Board of Directors of Nazareth Children's Home. Rev. Carl T. Daye and his family were the first occupants.

It has always been difficult for this congregation to grow in membership, but it has nevertheless effectively met the challenge of ministering to the community where it is located and met all of its financial obligations. The church has been a spiritual home over the years for many young people who have lived in the Crescent Community temporarily. Besides ministering to many who have been

Rev. Dr. Jacob Martin Luther Lyerly

served through Nazareth Children's Home, it also ministered to individuals associated with Crescent Academy and Business College which operated in the area from 1891 until 1913. One cannot deal with the history of Lyerly Memorial Church without mentioning the other activities of Rev. Dr. Jacob Martin Luther Lyerly. He was the organizing pastor of the church and the primary founder of both Crescent Academy and Business College and Nazareth Children's Home. Dr. Lyerly was a highly respected preacher, theologian, and organizer within the Reformed Church. He had a deep benevolent concern for the well-being of young people and touched the lives of thousands during his lifetime. He served on the faculty of Catawba College in 1909 and 1910. In 1915 and 1916, he directed the affairs of Claremont College, a school in Hickory, North Carolina, similar in character to Crescent Academy.

Charge Relationships of Lyerly Church

Lyerly Memorial and Lower Stone -Central Rowan Charge
Lyerly Memorial and Mt. Hope -Crescent Charge
Lyerly Memorial and Shiloh Churches
Lyerly Memorial, St. Luke's and Ursinus, Rockwell -Rockwell Charge

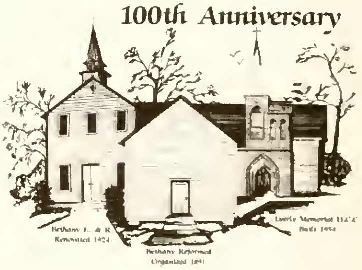
Persons Entering Fulltime Christian Service Since 1965

Rev. Paul Lee Pickler

Pastoral Leadership Since 1965

Rev. Robert E. Myers	**1957-1967**	**Rev. David W. Allred**	**1987-1988**
Rev. Edwin C Nagle	**1967-1970**	**Rev. Jeffrey J. Richards**	**1988-1991**
Rev. Jamie T. Fonville, Jr.	**1971-1975**	**Rev. Igor Tychkin**	**1994-1995**
Rev. David L. Jones	**1975-1977**	**Rev. Conrad Cornelius**	**1995-2002**
Rev. Marlin Schaeffer	**1977-1978**	**Rev. Tom Kruchkow**	**2002-2005**
Rev. Richard E. Kirk	**1979-**	**Rev. Junior Gaither, Interim**	**2005-**
Rev. Robert E. Myers	**1980-1987**		

Lyerly Memorial Church has had such a rich history and its church buildings tell such a rich story that it seems appropriate to include a sketch drawn by Mr. Michael Peele. The drawing is a composite of the three buildings that have been part of the church's history. The center building was the first meeting house, built about five years after the organization of the congregation. The building to the left shows a two story addition in 1924. This structure was demolished when the present building was constructed in 1954. This sketch was the official logo for the 100th Anniversary celebration of the congregation. This kind of representation describes the journey of many of the early Reformed Churches as they constructed small frame community buildings, and as the congregations grew and times changed made additions and often built completely new buildings.



The above drawing by Michael Peele was accepted by the 100th Anniversary Committee as the official logo for this celebration. The composite represents the three buildings which have been a part of the church's history. The center one was the first meeting house, built about five years after the church's organization. The building to the left shows the two-story addition of 1924. This structure was demolished when the new church, pictured on the right, was built in 1954.

Ursinus United Church of Christ

116 West Main Street, Rockwell, NC 28138
Membership: 135

A lot was donated by J.W. Peeler for the purpose of building a church even before a congregation was officially organized. A white frame building was begun in 1899 and completed and dedicated May 29, 1904. This structure served the congregation until March 30, 1924, when the last service was held there, and the building was demolished to make room for the present brick structure. A new parsonage was also added to the site in 1926. In 1955 a Christian Education building was attached to the north side of the sanctuary to complete the present structures used by the congregation.

There was interest in beginning a Reformed congregation in Rockwell, NC, as early as the late 1800s, but it was not until January 9, 1900, that the Classis of North Carolina authorized Rev. William H. McNairy to organize a new church there. A lot had been donated for a new church by Mr. J. W. Peeler, however, and men determined to establish a church here began hauling lumber to the site in August of 1899. A church building was begun, but it was not completely finished and ready for dedication until May 28, 1904. By 1907 a new parsonage had been built on a lot next to the church. This new congregation chose the name Ursinus, honoring the author of the Heidelberg Catechism, the official handbook of the Reformed Church.

The congregation showed steady growth, and by March 1922, the church was ready to develop plans for more adequate facilities. Under the leadership of Rev. Dr. Harvey A. M. Holshouser, commitments sufficient for a new building were received, and plans were made to move forward and construct a sanctuary at an estimated cost of $25,000. This building was to be constructed on the site of the old building, so the congregation moved its church activities to the local high school building as of March 30, 1924. By November 2, 1924, the building was far enough along that the congregation could move into the basement for worship and other activities. The structure was completed and ready for formal dedication on May 31, 1926. Soon after the church building was completed, plans were made for a new parsonage. In a report written for the 100th anniversary of the congregation, it was stated: "We also replaced the old parsonage with the one we have now. Our minister and his family moved into our church basement for the duration. They strung wires between the poles and divided it into rooms." Over the years, the church facilities have continued to be improved with a Moller Pipe Organ installed in 1941, a set of Schulmerich Tower Chimes in 1949, and a new Christian Education building attached to the north side of the sanctuary in 1959. This new education building was planned under the leadership of Rev. Richard A. Cheek and completed when Rev. Roy C. Whisenhunt was pastor.

At the time the congregation was officially organized, it became part of the East Rowan Charge and was linked to two other congregations in the area, Bethany, now Lyerly Memorial, and Grace Lower Stone. Grace Lower Stone was the first congregation of this charge to request to be self-supporting, and at that time Ursinus was linked with Bethany and St. Luke's. This charge remained until Ursinus petitioned the Southern Synod of the then Evangelical and Reformed Church to grant it self-support status. The Synod declared, in a letter sent to the congregation, that the church would be a one-point charge as of June 29, 1948.

Earlier histories of this congregation present very well the character of this church. This congregation has always been active in responding to both community and denominational concerns. An example of this is the annual Shrove Tuesday Pancake Supper instituted in 1989, which has raised more than $20,000 over the years for local and outside charities, and the Peeler mission endowment fund established to support United Church of Christ missions. It is further written of the congregation, "Its organized life was active, and the causes of the denomination were a matter of primary concern to the people." " Despite its comparatively small numbers, Ursinus has always maintained excellent facilities for worship and for study. This church has also provided a ministry surprisingly diverse in scope and tailored to meet both spiritual and physical needs of the community."

Pastoral Leadership Since 1965

Rev. James R. Cress	**1962-1969**	**Rev. Leslie C. Jolley**	**1994-1996**
Rev. Guy F. Fisher	**1970-1986**	**Rev. Dr. Thomas R. Hamilton, Interim**	**1999-2000**
Rev. George S. Toth	**1987-1988**	**Rev. James F. Staunton**	**2000-**
Rev. Neal R. Jones	**1989-1994**		

A History of Ursinus United Church of Christ, compiled by Gietner Simmons for the 100th Anniversary of the congregation in 1999, is available from the congregation.

Happy Home UCC

Route #2 (6995 NC 700), Ruffin, North Carolina 27326
Membership 1994: 196

Happy Home Church was organized in a relatively rural area of North Carolina in 1884 under "The Principles of the Christian Church." The organizing minister was Rev. J. T. Ball. Land was donated by J. R. Hopper, and the first building was built around 1885. A second building containing a sanctuary and Sunday School rooms was built in 1936. The church was partially destroyed by fire in 1947. A parsonage to provide for a minister who would live in the community was built in 1948. A separate educational building was built in 1960. The church also established and maintains a cemetery. There is an Endowment Fund for the upkeep of the cemetery that was started in 1943.

Happy Home Church was organized under the direction of the North Carolina and Virginia Christian Conference and the leadership of Rev. J. T. Ball on October 5, 1884, with 17 charter members. As early as 1874, however, a small group had been meeting with the intent of starting a church.

Minutes of the church dated July 24, 1885, stated that "land was donated by J. R. Hopper and that $531.10 was contributed for the building." The first church building was constructed soon after that with lumber cut from nearby woods. For a number of years, services were held only on the third Sunday of the month and later on the first and third Sunday. The preachers would come out to the church from Elon College. Membership of the church continued to increase, and in 1933 under the pastoral leadership of Rev. M.. T. Sorrell, the present sanctuary and a number of Sunday school classrooms were constructed. This new building was dedicated on October 18, 1936.

The construction of the new building gave new life to the congregation, and it began to expand both in numerical growth and in its outreach to the community. It soon grew to the place it could call a full time minister. The first full-time minister was Rev. William J. Andes, who began serving the church when he was a graduate student at Duke Divinity School. He moved to the community in 1941 as pastor of the church. During World War II, when there was a shortage of teachers, he served both as pastor of the church and as principal of Happy Home School. Following the war, the Happy Home Community experienced a period of rapid growth, and the church also showed significant growth under the pastoral leadership of Rev. Thurman F. Bowers, who had been an army chaplain and related well to the people moving into the community. The future of the church was changed somewhat when in the summer of 1947, the building was struck by lightning and was heavily damaged by fire. The congregation held services in the Happy Home School building while the church was refurbished.

For awhile after the fire, the ministers who served the church did not live in the community, but in 1948 enthusiasm grew for building a parsonage to provide housing in the community for pastoral leadership. A parsonage was built, partially funded by money from the estate of the second pastor of the church, Rev. J. W. Holt. The church rented this new parsonage until February 1957, when Rev. Weldon T. Madren became the first minister to occupy the house. It was not long after Rev. Madren came to the church that people began to talk about the need for Sunday School space, and on November 27, 1960 a vote was taken to construct an educational building. This was completed in 1961 and the debt retired by 1971. When the congregation celebrated its 100th Anniversary in 1974, they had appointed another building committee with the intention of renovating the interior and exterior of the church in order to provide a more dynamic ministry to the community during their second hundred years of service.

The church boasts a well-kept cemetery which has been part of their ministry from early in the life of what was originally a rural area of North Carolina. They established an Endowment Fund in 1943 with the income from this fund designated for perpetual upkeep of the cemetery.

Happy Home Church stated in their historical booklet published at the time of their 100th Anniversary that the official name of the church has changed twice. "In 1931 the Christian and Congregational denominations united. Thereafter our church was called Happy Home Congregational Christian Church. Upon the union with the Evangelical and Reformed churches in 1959 our church voted to accept the name Happy Home United Church of Christ."

Pastoral Leadership

Rev. J. T. Ball
Rev. J. W. Holt
Rev. T. B. Dawson
Rev. J. R. Whiteman
Rev. E. G. Pusey
Rev. L. I. Cox
Rev. S. B. Klapp
Rev. P. T. Klapp
Rev. W. L. Wells
Rev. L. L. Wyrick
Rev. M. T. Sorrell
Rev. W. M. Stevens
Rev. O. A. Elmore
Rev. Duane N. Vore
Rev. W. J. Andes
Rev. C. Shannon Morgan
Rev. Thurmond F. Bowers
Rev. Weldon T. Madren
Rev. Bland A Leebrick
Rev. Robert M. Kimball
Rev. Carl Kreps 1986-
Rev. R.L. Ryan 1994-
Rev. R. L. Clapp, Interim 1997-

(Material from the Elon Archives.)

First United Church of Christ

207 West Horah Street, Salisbury, NC 28144
Membership: 381

First UCC was organized in 1869 and began meeting in the YMCA building. The Board of Missions of the Reformed Church purchased a lot at the corner of West Horah and South Church Streets, where a temporary chapel was constructed at a cost of approximately $150. By September of 1897, the congregation laid the cornerstone for a one-room brick church which was added to over the years. As early as 1920, a building fund was established for the construction of a new building, and the congregation began looking for a new site. Through a number of property purchases and exchanges, the present site near the original brick church was selected for the new building. The present building was begun in 1953, and although it was unfinished, the congregation occupied "its long hoped-for sanctuary" on October 3, 1954. It took several more years for the church to be completely finished. A dedication service was held September 27, 1959. The congregation had grown to over 450 members.

First UCC was organized in 1896 as Faith Reformed Church. An overture was made to The North Carolina Classis of the Reformed Church by a small group of Reformed people to start a church in Salisbury, and they appointed Dr. J. M. L. Lyerly and Dr. Jacob C. Leonard as part of a committee to organize a congregation. These two individuals called a group together in the home of an interested family, and on June 28, 1896, they organized a congregation with eight charter members. It should be pointed out that as early as 1768 the Rev. Samuel Suther, a Reformed Church minister, had held services across the state of North Carolina for these German settlers, but it was not until more than 100 years later that a congregation was formed. The group began holding services in the YMCA building, but when money was made available for purchasing a lot, the church became enrolled with the Board of Missions of the Reformed Church, and a small temporary chapel was constructed at the corner of South Church and West Horah Streets. Rev. William H. Stubblebine was commissioned as the first pastor of the group and began his work on November 1, 1896. Plans were immediately put in place to construct a more permanent building, and by the fall of 1898 services were being held in a new brick church.

Rev. Gerney Weber came to the church in October 1899 and, after serving the congregation for less than a year, was stricken with Typhoid Fever and died in November of 1900. His death and a rather large debt were quite discouraging to the small congregation, but the Board of Missions and other churches in the Classis joined to help liquidate the debt. A new pastor was called, and for a period of 14 years the church thrived under the leadership of Rev. William B. Duttera. About 1915 some internal problems developed, and before the situation was resolved, the minister resigned and approximately half of the congregation withdrew. Once again the Classis acted, re-enrolled the church with subsidy from the Board of Missions, and commissioned Rev.

C. Columbus Wagner as pastor. He led the congregation through a period of healing and the construction of educational and social space in the church building. It was during this period that the name was changed to First Reformed Church and the size of the congregation doubled.

The Rev. W. H. Causey served briefly as the fifth pastor, from December of 1922 through August of 1923. Dr. Banks J. Peeler became pastor of the congregation on May 1, 1924, and led the congregation through a period of steady growth and a successful relationship with Catawba College, which moved to Salisbury from Newton, NC, in September 1925. This move by the college helped increase the membership of First Church and made it necessary to consider additional space both for worship and Christian education. Consideration was given to relocating the church, but through a series of purchases and exchanges, the site where the first church building stands today was decided upon, and a building fund was established with contributions from two dedicated lay women. The church went to self-support in 1929 with the congregation having grown to over 300 members.

Dr. George T. Fitz became the pastor in 1933 and helped the congregation grow in its influence in the City of Salisbury. When Dr. Fitz left, the church had 393 members and was ready to think seriously about a new building.

Rev. Joshua L. Levens assumed the pastorate September 15, 1945, and soon after his arrival, a building committee was appointed. The new building got underway in January 1953 and was ready for occupancy on October 3, 1954. The old building was sold to the Knights of Pythias. While the new church building was occupied in 1954, it was not completely finished. It was completed under the leadership of Rev. Porter Seiwell, who served the congregation from 1957 to 1960. Dedication of the finished structure took place September 27, 1959. First Church, from the beginning of Catawba College's arrival in Salisbury, had enjoyed a growing relationship with the College, so it was no surprise when Rev. Seiwell resigned to become full-time chaplain of the college.

Dr. Lonnie A Carpenter became the pastor on August 28, 1960, and successfully served the church and college community for twenty years. During Dr. Carpenter's tenure, the building was paid off and many activities for young people were established, including a play school and a program referred to as PAC, a program of play, activity and choir. A youth director was employed, which gave evidence of the congregation's dedication to this phase of ministry. While Dr. Carpenter was pastor, a fourth parsonage was purchased in 1966. The parsonage was sold in 1978 at which time a housing allowance was instituted for the person in pastoral leadership. The congregation expanded its outreach program by beginning participation in the Meals on Wheels program in 1976 and by forming a community Senior Citizen's Club in that same year.

Under the leadership of Rev. Lary Diehl, who came to the church in October of 1980, the evangelism and benevolence programs of the church were given new emphasis. A "Five Alive" program was instituted where members were challenged to give five dollars per month to a fund with the understanding that when working together to help persons in need, "much can be done and hope can live." This program continues to serve the needy in Rowan County.

After an interim pastorate of nearly two years provided by Rev. William Griffiths from Abernethy Retirement Center in Newton, NC, Rev. David Crook became pastor of First Church on October 11, 1992, bringing with him a creative spirit, adding drama to the church's expanding ministry. He began a Discipleship program for children, youth, and adults which met on Sunday evenings. Rev. Crook retired in 2005, and Rev. James Humphrey served as interim for nearly two years while the congregation went through a time of planning and searching for a new pastor who could lead the church in a new and challenging time. Rev. Michael Childress became pastor on May 20, 2007, bringing writing and creative organizational skills to the church.

Members of First Church have always been active in leadership roles beyond the local congregation, including both the boards of Homeland and World Ministries of the denomination. A church newsletter in 1969 stated, "Our congregation is unusual in that we have three of our most faithful and consecrated members serving on denominational boards." Members and pastors of the congregation have served on nearly all of the boards and committees of the Conference as well as the boards of the institutions within the bounds of the Conference. This follows a long tradition of the church, because as early as 1903 the Potomac Synod of the Reformed Church was hosted by the congregation.

Pastoral Leadership Since 1965

Rev. Dr. Lonnie A. Carpenter	**1960-1980**
Rev. Lary Diehl	**1980-1991**
Rev. William Griffiths, Interim	**1991-1992**
Rev. David Crook	**1992-2005**
Rev. James Humphrey, Interim	**2005-2007**
Rev. Michael Childress	**2007-**

Mt. Hope United Church of Christ

7004 Old Concord Road, Salisbury, NC 28146
Membership: 159

Mt. Hope Church grew out of St. Paul's Union Church, which functioned south of Salisbury from about 1830 until 1865. Mt. Hope was organized through the Reformed Church Classis in 1866 under the leadership of Rev. Thornton Butler. This congregation built its first church building in 1869 and a parsonage in 1886. Sunday School rooms were added in 1947, and a hut was constructed on the property for fellowship and educational purposes in 1953. The church was part of the Central Rowan Charge until 1959, when it went to self-support. A new parsonage was built in 1960 and a new church building in 1977. In 1993 the Fellowship Hall was remodeled and a new picnic shelter was constructed, along with the installation of stained glass windows in the sanctuary.

Mt. Hope Church grew out of St. Paul's Union Church located about four miles south of Salisbury. This church was also referred to as "Holshouser's Church" since the five acres of land where the church was located were deeded to the congregation for a nominal fee by Andrew Holshouser. He provided the land with the understanding that a church would be erected that could be used by all denominations. A building was erected around 1835 and in the early years was used quite regularly by Lutheran and Reformed congregations, and on occasion by the Presbyterians and Methodists, and some say by Baptists. Tradition relates that people of the Reformed faith were meeting in the area as early as 1830, but records provide evidence that St. Paul's Reformed Church was organized in March 1850 by Rev. John Lantz and that the congregation was officially received under the care of the Reformed Church Classis of North Carolina in 1851. This Reformed congregation functioned as part of the Union Church until 1865, when the Classis took action to dissolve the congregation and reorganize the group as Mt. Hope Reformed Church at a new location. The reorganization took place on January 14, 1866, under the leadership of Rev. Thornton Butler. This congregation worshipped in a frame house which was situated behind the present church location. They also had a brush arbor that was used in the summer months. Members made bricks and cut timber for a new church building, which was completed around 1869 on land donated by Mr. Jacob Lingle and his brother John. A total of ten acres was donated to Mt. Hope Church by these brothers. A parsonage was built in 1886 on additional land donated by Jacob Lingle. The church was at that time part of the Central Rowan Charge.

There was a period around 1887 in the history of Mt. Hope Church when "the spirit and outlook of the congregation" waned, apparently due to "a lack of understanding between the pastor and people." It took a number of years to work through this, and some adjustments, such as selling the parsonage property to satisfy certain financial obligations, had to be made. Beginning around 1906, the congregation began to turn in a new direction and showed real progress. During the pastorate of Dr. James D. Andrew, 1925-1931, fifty members were added to the rolls of the church and the Sunday school grew, precipitating the need for additional educational space. This trend continued, and in 1953 a building was constructed for educational and recreational purposes. The congregation began to look forward to becoming a single-church charge and gave evidence of that by constructing a parsonage for which they broke ground on May 12, 1957. Southern Synod, the judicatory body representing the churches of the area, approved the church's going to self-support to be effective July 1, 1959. Rev. Elmo D. Beck became the first full-time minister, beginning his work in the parish on July 1, 1960. By the mid-1970s, the members of Mt. Hope saw the need for a new church building, and on March 21, 1976, they voted to build a new church on the same site as the old building. A building committee was appointed with Mr. Lee Schenck as chairman, and the congregation voted to help finance the building through the sale of bonds. The bond sale began on May 15, 1976, and within a two-week period, bonds in the amount of $100,000 were sold and ground was broken for the new building on May 16, 1977. The old building was removed in April of 1976, and the congregation held the first service of worship in the new building when it was dedicated on Sunday, February 19, 1978, under the leadership of Rev. Fred H Crisco, Jr. The dedication of this new church building began a new era in the life of Mt. Hope Church as they proclaimed their spiritual and financial success and joined in this prayer for the future:

"Our Father, make the doors of this church that we have raised to Thee, wide enough to receive all who need human love and fatherly care, but narrow enough to shut out all envy and pride. Make the threshold smooth to be no stumbling block to childhood or older wayward feet, but rugged and strong enough to turn back the tempter's power."

Pastoral Leadership Since 1965

Rev. Carl C. Kreps	**1963-1968**
Rev, Dr. Banks J. Peeler, Supply	**1969-1972**
Rev. Kenneth E. Yearick	**1972-1975**
Rev. Fred H. Crisco, Jr.	**1975-1978**
Rev. Dr. Albert B. Gminder	**1979-1980**
Rev. Dr. Lonnie A. Carpenter, Supply	**1980-1982**
Rev. James D. Rumley, II	**1982-1985**
Rev. Dr. Marlin Schaeffer, Supply	**1985-1986**
Rev. Russell S. Rowe	**1986-1989**
Rev. H. Linn Finger, Supply	**1989-**
Rev. James Peeler, Supply	**1990-1991**
Rev. Paul L. Pickler	**1991-2001**
Rev. Guy F. Fisher, Interim	**2001-2005**
Rev. David Crook, Interim	**2005-**

St. Luke's United Church of Christ

1775 Saint Luke's Church Road, Salisbury, NC 28146
Membership: 89

St. Luke's Church got its start as part of a union Sunday School which was organized on Stokes Ferry Road in Rowan County around 1866. By 1871, there was interest in organizing a Reformed Church in the area. A brush arbor was built on land donated by Mr. Alexander Peeler where the congregation worshiped until 1883, when with volunteer help, a church building was constructed. In 1936 an educational wing was added to the left side of the building and in 1952 another on the right side. A major remodeling and building project was completed in 1968 when the church was brick veneered and a new fellowship hall was constructed. Throughout its 134-year history, St. Luke's has been part of a two-or three-church charge.

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St. Luke's Church grew out of a union Sunday School meeting in the Stokes Ferry Road area of Rowan County that was organized around 1866. It is recorded that the Sunday School "flourished over a period of five years, when a division occurred." A group of Lutheran folks organized Christiana Lutheran Church on January 23, 1871, and St. Luke's Reformed Church was organized on December 31st of that same year with 17 charter members. Rev. Peter M. Trexler helped with the organization since he was serving the Central Rowan Charge of which St. Luke's then became a part along with Bethany (Lyerly Memorial) and Mt. Hope Churches.

Three acres of land were donated by Mr. Alexander Peeler as a church site, and Mr. Peter Trexler, Sr., gave land for a cemetery. A brush arbor was constructed on the church site, where services were held for two years before the group was financially able to build a church building. A white frame church was built with volunteer labor in 1882-1883. The structure was built of hand-hewed lumber and logs put together with wooden pegs which can still be seen under the veneer of the present structure. The total cost of the building, apart from the volunteer labor, was $698.03. The next major building project was in 1936, when an educational wing was added to the left side of the building. A hut to serve for fellowship and community activities was added in 1951, and in 1952 stained glass windows were placed in the sanctuary. In 1954 an addition was built to the right side of the sanctuary.

A major building program was begun in 1967 under the leadership of Rev. Robert Myers, which was completed during the pastorate of Rev. Edwin C. Nagle. The project consisted of brick veneering the outside of the church building and paneling the sanctuary. Another part of the project was removing the old hut and constructing a fellowship hall. This building and renovation project was completed at a cost of $24,500., with a dedication service held in January of 1968.

St. Luke's Church has never been a large congregation and has over the years been part of several different church charges consisting of two to three congregations. It has, however, contributed much to the life and ministry of the wider work of the church. One indication of this is that at least six persons from this congregation have entered full-time Christian ministry. The church wrote in its hundredth anniversary booklet: "Though the Church is small in numbers and size, it has been large in contributing to the ongoing work of God as found in the Reformed, Evangelical and Reformed, and United Church of Christ tradition. This is seen in the fact that the church has always paid its apportionments in full."

Persons Entering Fulltime Christian Service

Rev. Dr. Lee A. Peeler
Rev. Augustus C. Peeler
Rev. James L. Peeler
Rev. Wayne Trexler

Pastoral Leadership Since 1965

Rev. Robert E. Myers	**1957-1967**
Rev. Edwin C. Nagle	**1967-1970**
Dr. Felix B. Peck, Supply	**1970-1971**
Rev. Jamie T. Fonville, Jr	**1971-1975**
Rev. Ingle D. Cook	**1976-1988**
Rev. Aubrey Hedrick, Interim	**1988-1990**
Rev. Carroll Bartholomew	**1990-1998**
Rev. Charles Sigler, Interim	**1998-1999**
Rev. Douglas McLemore	**1999-2000**
Rev. Charles Sigler, Interim	**2000-2001**
Rev. Johnny Boggs	**2001-**

Seagrove United Church of Christ

242 South Main Street, Seagrove, NC 27341
Membership: 100

Seagrove Church was organized in 1915, and their present church structure was built in 1941 under the leadership of Rev. G. M. Talley, when they had a church membership of 88. The building was added to in 1965 and extensively renovated in 1980. A new parsonage was built in 1978, and the old parsonage was sold at auction. The new parsonage was dedicated on February 20, 1978, and the church building addition and renovation was dedicated on November 9, 1980.

Seagrove UCC is located in the heart of the community of Seagrove, North Carolina. The congregation was organized in 1915. Their present building was constructed on land donated by Mr. Frank Auman. It was constructed under the pastoral leadership of Rev. G. M. Talley. The building was dedicated February 7, 1941, at which time the church had a membership of 88 and a Sunday School enrollment of 106. The first sermon in the building was delivered by Rev. F. C. Lester, who was on the Conference staff of the Congregational Christian Churches of North Carolina.

Seagrove Church voted to become a member of the United Church of Christ on January 15, 1961. On April 25, 1965, the congregation voted to build an addition to the original church building which would include a fellowship hall, kitchen, storage area, and two bathrooms. The building project was started in the fall of 1965 and was completed in September of 1966. The congregation continued to show promise, with a church membership of 107 and a Sunday School enrollment of 118, and since they had been part of a multiple church parish up to this point, they voted on February 29, 1976, to become a single church parish with a full-time minister. Rev. Charles D. Melvin was called as the first full-time minister. A new parsonage was constructed in 1977-78 with Rev. William A. Hodnett being the first minister to occupy this new structure. The Hodnett family moved into the house on March 2, 1978.

By 1980 the congregation was ready to make some rather extensive renovations on their building, and on February 19, 1980, work was begun to put an "A" type roof on the back of the church to replace the "flat type" roof. On August 3, 1980 it was voted to renovate the hallway, fellowship hall, kitchen, restrooms, and four Sunday School rooms. The work was started on this renovation on August 8, 1980, and was completed by October of that year. A service of Dedication was held on November 9, 1980 with the Rev. Edwin M. Alcorn, Associate Conference Minister of the Southern Conference of the United Church of Christ, present to share in the dedication liturgy.

(Material taken from the Service of Dedication of the Addition and Renovation o the church building dated November 9, 1980, and was found in the archives.)

Pastoral Leadership

Rev. G. M. Talley	**1941-**
Rev. Harold Sharp	
Rev. Lacy Presnell	
Rev. T. D. Sutton	
Rev. Rosser L. Clapp	
Rev. Gene Thomas	
Rev. Billy Joe Willett	
Rev. Avery Brown	
Rev. Kenneth Ferree	**1966-**
Rev. James Singletary, Sr.	**1969-**
Rev. William Anderson, Supply	**1970-**
Rev. Charles D. Melvin	**1971-**
Rev. William Hodnett	**1977-**
Rev. T. Carl Daye	**1985-**
Rev. J. A. Brown, Supply	**1989-**
Rev. L. W. McEntire	**1991-**
Rev. G. A. Fidler	**1994-**
Rev. D. Talbert, Interim	**1996-**
Rev. I. K. Shiflett	**1998-**
Rev. B. J. Willett, Interim	**2000-**
Rev. R. C. Boyd	**2001-**

Bethany United Church of Christ

Highway 70 East, P.O. Box 77, Sedalia, North Carolina 27342
Membership: 83

Bethany Church of Sedalia, NC, is a former Congregational Christian congregation located in the area of the old Southern Synod of the Evangelical and Reformed Church. The history of the congregation can be traced to the work of the American Missionary Association of the Congregational Christian Churches, which did outstanding missionary work in the south following the Civil War. Bethany Church was organized around 1870, and it grew in size and spirit primarily because of its keen interest in education. It boasts of educated clergy and of providing education for its members and for the community, even helping to start Palmer Institute. The original church building was constructed in the late 1870s, with renovations over the years and major renovations and the addition of an educational wing in 1976.

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Bethany Church owes its existence to a great degree to "a little curly-headed missionary," Miss Esther Douglass, who was sent into the Sedalia area by the American Missionary Association of the Congregational Church (A.M.A.) around 1870. Miss Douglass called people together in fellowship and worship in what was once a foundry, where guns and ammunition for the Civil War had been made. She began making a plea for funds to construct a church-meeting house, and soon the A.M.A. joined with the local people to provide the money needed for such a building. A history of Bethany Church published at the time that a new sanctuary and educational building were constructed and dedicated in 1978 states, "This was the only Negro church building for some distance, so people...men, women, and children trudged along miles and miles to worship at this shrine. Some few had wagons and carts to add color to the scene."

The original building, constructed under the leadership of Miss Douglass, had four rooms in the rear, two upstairs for living quarters for the pastor until a parsonage could be built, and two downstairs. One was used for an office and the other for the sanctuary. The sanctuary part of this building was used not only for worship and fellowship, but during the week it was used for school, which accounted for the long blackboards between the windows of the building. One of the main events held in this building was the "Friday afternoon spelling matches," which found the aisles of the sanctuary lined with rows of challengers. As a result of these "spelling matches," there were many good spellers in the community.

From the early years when Miss Douglass came to the Sedalia community until 1901, weekday school was held in the sanctuary with the pastor of the church serving as the school principal. In 1901, under the leadership of Rev. Manual Liston Baldwin, a graduate of Talladega College in Alabama, this school reached the status to be called Bethany Normal and Industrial School. In the fall of 1901, the A.M.A. sent Miss Charlotte E. Hawkins to teach in the school. She worked in the school for one year, at which time the school was closed. Miss Hawkins, soon to be known as Dr. Charlotte Hawkins Brown, went across the street and began the famous Palmer Institute. Dr. Brown and many who attended the Institute took a deep interest in the church and helped the church grow in spirit and numbers. The church experienced significant growth during the early 1900s, and by 1931, when the church became known as Bethany Congregational Christian Church, it had already sent out three Ministers of the Gospel: John R. McLean, Joseph Maye, Jr. , and Leslie R. Maye. All three of these individuals attended Talladega College and graduated and served creditably as ministers in Congregational churches.

Bethany Church has always had a deep passion for education and the support of an educated clergy. Over a number of years, beginning from about 1950, the congregation was served by student ministers whose terms at Atlanta, Talladega, Harvard, and Yale usually terminated their services with Bethany Church. In 1963 the Rev. J. L. Morris became pastor of the church, followed by Rev. George Gay. Both of these men were quite successful ministers under whose leadership the church broadened its ministry. In 1971 William T. Lowe, a student at John Wesley College, began serving Bethany and was ordained at the church on November 12, 1972. Under the leadership of Rev. Gay, the church paid off all of its financial obligations to the denomination and was now ready to take on new challenges. The main challenge was the construction of new church facilities. Rev. Lowe proved to be a real leader, and the congregation was soon moved to undertake such a venture; so on Sunday, May 2, 1976, a new educational building was dedicated, bringing together the newly renovated sanctuary faced with brick veneer and the original building, creating a beautiful complete church facility. Rev. Lowe writes of this accomplishment: "We now rejoice that this construction is finished. Our new Educational Building is beautiful and our existing Sanctuary is functional and worshipful. It represents the work of many minds, the prayers of many hearts and the labor of many hands. I want to express my personal appreciation to all who planned so wisely, who worked so faithfully and who have given so generously. It has been through the spirit of togetherness that we have arrived at this triumphant hour."

Pastoral Leadership Since 1965

Rev. James L. Morris	**1963-**	**Rev. F. Currie**	**1983-**
Rev. George Gay	**1965-**	**Rev. B. A. Ingram**	**1987-2001**
Rev. Wilbert Lowe	**1971-**	**Rev. G. K. Richmond**	**2002-**

Flint Hill UCC

6605 Flint Hill Road, Sophia, NC 27350
Membership: 37
Organized: 1927

Pastoral Leadership

Rev. C. L. Frye, Licensed Minister	1966-
Rev. H.E. Ward	1972-
Rev. J. L. Clark	1990-

Sophia United Church of Christ

P. O. Box 309, Sophia, NC 27350
Membership: 41
Organized: 1910

Pastoral Leadership

Rev. James L. Clark	1990-

Dorsett Chapel UCC

1280 Hollywood Drive, Spencer, NC 28159
Membership: 109

Dorsett Chapel was organized around 1913. The church was named after the person who donated the land for the first church building, Mr. Jim Dorsett. The first building was white weather board. In 1953 a fellowship hall was built behind the church. In 1971 the buildings were connected, and the church building was bricked. In 1991 a new building consisting of a sanctuary, pastor's study, kitchen, dining area, three classrooms, and restrooms was constructed.

Dorsett Chapel was organized around 1913 with services held in a small schoolhouse. The first building was a white weather board structure sitting on stone pillars. It was built on land donated by Mr. Jim Dorsett, who stipulated that the church be related to the Congregational Christian denomination, and so the church took the name Dorsett Chapel Congregational Christian Church. In the beginning, services were held once a month under the leadership of Rev. Charlie Williams. There are few written records of the early history of Dorsett Chapel.

In 1953 under the leadership of Rev. C. G. Lee, a fellowship hall was built which was referred to as "the hut." At this same time, a baptismal pool and new pews were added to the church. Much of the work on the church building was done by the members, especially by Mr. Arthur Moore, who was chairman of the building project.

The congregation was part of the church judicatory known as Lincoln Conference, and in 1954 was proud to be able to host the annual meeting. In the late 1950s, Rev. James Milteer became the pastor and led the congregation into wider community activities by closer cooperation with other churches in the Rowan County and Salisbury area.

Rev. Fred Currie became pastor of the church in 1960 and served the congregation for 21 years. When he first came to the church, services were held twice a month, but he soon led the group in worship every Sunday. On the second Sunday in October 1965, Dorsett Chapel voted to become part of the Western North Carolina Association of the United Church of Christ and to look at some new direction for the church. In 1966 the church building was remodeled with the addition of two restrooms, new siding, a heating system, and new pulpit furniture. By 1971 Dorsett Chapel had become a full-time parish, and once again remodeling of the building was undertaken. The building was bricked, the church and fellowship hall were connected, and new windows, as well as two small classrooms, were added. Mr. Phillip Wayne Smith led the congregation through this building project.

Rev. Dr. Larry W. Ellis became pastor of the congregation in 1983 and projected the vision to the congregation of building a completely new church building. Land was purchased and ground broken for a new church on March 8, 1990. The congregation marched from the old church into the new one on April 21, 1991, and by November 1996, the debt on the building was completely liquidated. The cost of the building was $137,662. Besides Rev. Ellis' enabling the congregation to build a new building, he encouraged them to purchase additional land beside the present property for additional parking space. The congregation purchased a van to be used in their expanding ministry. Like one of his predecessors, Rev. Ellis served the church for nearly twenty years.

Rev. R. Thomas Wyatt Jr. began his pastorate at the church in August 2004 and was installed on October 3, 2004. It was reported that the membership of the congregation has nearly doubled since his arrival and the youth ministry has taken on a new vitality. A youth choir has been formed, and the Youth Fellowship is meeting on a regular basis. One member writes, "This is a church full of faith, spirit, and love."

Pastoral Leadership

Rev. Charlie Williams
Rev. Meadows
Rev. Compton
Rev. J. W. Albright
Rev. William Lake (Rev. Lake was a son of the congregation and became President of the Lincoln Conference while serving the church.)
Rev. Capps

Rev. F. A. Hargett	
Rev. E. D. Baker	
Rev. C. G. Lee	**1953-**
Rev. James Milteer	
Rev. Fred Currie	**1960-1981**
Rev. Harold Hart	**1982-1983**
Rev. Larry W. Ellis	**1983-2003**
Rev. Thomas Wyatt	**2004-**

Bethel Congregational UCC

327 East Turner Street, Statesville, NC 28677
Membership: 100

The congregation was organized in 1904, and its first building was a frame structure constructed under the leadership of Rev. Parker Lackey, who was the organizing pastor. This building served the congregation for many years and withstood two fires. The present building was built in 1961 and remodeled in the early 1970s, with the addition of a pastor's study, choir room, and kitchen.

Bethel Church was organized in 1904 under the leadership of Rev. Parker Lackey. It was originally known as Plymouth Congregational Church and apparently had some difficult times in its early years. At a point in its history, it was reorganized as Second Congregational Church, and later the name Bethel was chosen which means "The House of God." When the Southern Conference of the United Church of Christ came into being in the late 1960s, the name of the church became Bethel Congregational United Church of Christ.

From 1904 until the 1960s, the church building of Bethel Church had gone through a number of renovations, but in 1958 and 1959, fires nearly destroyed the building. The pastor, Rev. C. L. Torrence, challenged the people to build a new church. He took steps to secure building material and laid a few cement blocks on the church ground in order to make the dream and vision real. He projected the vision and laid the groundwork for a new building, but it was constructed under the pastorate of Rev. C. L. Cowan. The fire had made the members determined to build a more modern and better-equipped structure. "It was through the hard work, selfless dedication, and faithful support of Bethel's members" that a new brick and concrete building was completed in 1961. Within five years all bills were paid. On April 10, 1966, under the leadership of Rev. P. W. Hooker, the church was formally dedicated.

Rev. C. E. Crawford came to Bethel Congregational Church in 1968 and served until 1991. He helped move the congregation forward in many ways by enlarging the church program and adding to the church building to make it more functional. A pastor's study, choir room, kitchen and dining area were added to the building. A great deal of remodeling was done on the interior of the sanctuary, which included the installation of paneling and pew cushions.

Rev. James E. Williams came to the church in 1995 and has continued the growth of the congregation. The people report his goal in this way: "Pastor Williams' goal is to help build us up and to help us learn to live and keep living as Christians should. He comes before us with much love and respect."

Pastoral Leadership

Rev. P. W. Hooker	**1963-**
Rev. C. Crawford	**1968-1991**
Rev. A. R. Mason	**1991-1993**
Rev. Timothy Stevenson-	**1993-1995**
Rev. J. E. Williams	**1995-**

Congregation of the Chapel

600 White's Mill Road, Statesville, NC 28677

Organized: 1974

The congregation was organized by Rev. J. C. Walker, Jr., and functioned until his death in the early 2000s, when it closed.

Pastoral Leadership

Rev. J. C. Walker, Jr.	**1974-**

Gray's Chapel UCC

1619 Linwood Drive, Statesville, NC 28677
Membership: 39
Organized: 1896

Pastoral Leadership Since 1965

Ms. Minnie Davidson	1960-	Rev. S. V. Wells	1986-
Rev. H. L. Hart, Licensed Minister	1983-	Rev. L. Henderson	1995-

Calvary United Church of Christ

1410 Lexington Avenue, Thomasville, NC 27360
Membership: 217

Calvary Church traces its roots to the mid 1880s, when a small frame church building was constructed to house a mission church organized by Rev. J. C. Leonard in 1891. It was supported by the Reformed Classis of North Carolina. In 1948 a "beautiful rural Gothic church" building was constructed, and in 1963 a well equipped Christian Education unit was built. The first parsonage of the congregation was built in 1949 on a site directly across the road from the church. Several acres of land were purchased adjacent to the church in 1908 for a cemetery. In 1954 an endowment fund was established to provide perpetual care for the grounds. Calvary Church was part of a multiple-church charge until 1956, when it had grown large enough to become a self-supporting congregation with an expanding program that included a variety of community ministries.

The Reformed Church had attempted to organize a congregation west of Thomasville, North Carolina, in the early 1880s when services were held in the Moffitt's Grove Schoolhouse, but it was not until 1891 that a congregation was officially organized in that area. The Reformed Church Classis of North Carolina, acting upon the efforts of the Rev. P. M. Trexler of Concord, NC, and others, took action and appointed Rev. J. C. Leonard to organize a congregation and build a house of worship in Moffitt's Grove area. The Classis pledged $100 toward this new mission for every $200 raised by the mission, with the amount not to exceed $600. A congregation was officially organized on November 31, 1891, and efforts began immediately to construct a church building. A lot was donated by Mr. and Mrs. D. C. Moffitt, and with much of the work done by members and friends of this new congregation, a "house of worship" was dedicated on May 29, 1892. This new church was attached to the Upper Davidson Charge of which Rev. J.C. Leonard was pastor until April 1896, when there was realignment and the church became part of a newly constituted Thomasville Charge.

The frame building constructed in 1892 served the congregation until the pastorate of Rev. Dougan C. Cox, 1915-1925, when the church was rebuilt and enlarged. On September 7, 1908, several acres of land surrounding the original site were purchased for a sum of $780 by Elder Bethlehem Black, and records indicate that he "made it available to the congregation for a cemetery." Calvary Church continued to grow, and by its 50th Anniversary celebration in 1941, there was talk of building a new church building. On Sunday, November 2, 1941, the organizing minister, Dr. Jacob Leonard, delivered the sermon, and the spirit moved the congregation to cast a unanimous vote to make preparations for the construction of a new church building. A building committee was organized and plans progressed so that by the summer of 1944 logs were being cut on the farm of John A. L. Conrad to be used in the new structure consising of a sanctuary and a full basement. Ground was broken for the new building in the spring of 1945, and the new brick structure was built during the pastorate of Rev. William C. Lyerly and dedicated April 4, 1948. In 1949 a parsonage was built on a lot across the highway directly in front of the church. The Rev. Aubrey W. Hedrick was the first minister to occupy this new structure.

Calvary Church was part of the Thomasville Charge, consisting of Emanuel, Zion, and Calvary Churches, until 1946. In 1946 Calvary and Zion became a two-church charge that continued until January 1956, when Calvary became a self-supporting parish. Rev. Hedrick continued to serve the church until late 1957. The congregation had significant growth under his leadership, and on April 8, 1956, the congregation voted to establish a Building Fund for the purpose of erecting an educational building. Plans for a building devoted to the Christian education of the members took a great deal of study, along with the need to raise a significant amount of money for the erection of such a building. It was under the leadership of Rev. Allan Rohrbaugh, who served the congregation from 1958 to 1962, that the planning took place and the contract was let for the building on July 7, 1962. The contract price was $84,880, with the building to be completed by November 1962. Delays and cost overruns meant that the building was not ready for occupancy until mid-1963. The final cost was $101,339. Rev. Huitt R. Carpenter became pastor of the congregation on April 15, 1963, and under his leadership, the church was soon able to pay off its indebtedness and proudly offer to those interested in its ministry a beautiful place of worship and a well-equipped educational building. The congregation also established an endowment fund in 1954, under the lay leadership of Curtis F. Bowers, to provide perpetual care of a well-maintained cemetery.

The congregation lists as one of its significant events over the past 40 years the pastorate of Rev. Harold W. Holste, who served the church from 1979 until his retirement in 2000. He provided the congregation with stable, consistent pastoral leadership and broadened its ministry in all areas. During his pastorate, an associate pastor in the person of Rev. June M. Grubb, with leadership skills in Christian Education and Youth Ministry, was called. Their teamwork helped to make Calvary Church one of the leading congregations in the Thomasville community.

Pastoral Leadership Since 1965

Rev. Huitt R. Carpenter	**1963-1969**
Rev. Frank W. Snider, Jr.	**1969-1979**
Rev. Harold W. Holste	**1979-2000**
Rev. June M. Grubb, Associate	**1998-2002**
Rev. Dale Sowers	**2001-2004**
Rev. James Peeler, Interim	**2004-2005**
Rev. Kelly Barefoot	**2005-**

Emanuel Reformed UCC

128 Cedarland Drive, Thomasville, NC 27360
Membership: 250

Emanuel Church had its beginning in the early 1800s as a union church working with the German Lutherans in the Thomasville area of North Carolina. They first gathered for worship under a brush arbor and then in a log structure built around 1813. A two-story church building was completed in 1814 and served the two congregations until 1901, when it burned and was replaced with a more impressive church building by 1902. Emanuel became a single church charge in 1946 and at that time built a parsonage to welcome their first full-time pastor in the person of Rev. Lawrence Leonard. Rev. Leonard led them through a period of significant growth. From 1950 to 1953, a new brick educational building and new sanctuary were built and declared debt free by 1959.

Emanuel Church dates back to the early 1800s, and although the exact date of its being organized as an active congregation is unknown, the year 1813 is a significant historical year because on February 20, 1813, land was deeded to "Elders of the Presbyterian (Reformed) and Lutheran German Churches." This was a three-acre tract on which a modest log structure known as "Bower's Meeting House" was constructed, which was used for both a school and church. The uncertainty of the date when a congregation was organized is complicated by the fact that there is an old gravestone in the cemetery that bears the date 1808, and it is known that there was a brush arbor on the site prior to the construction of the log structure. It is recorded that the second house of worship was completed in 1814 and was a two-story frame building with galleries on three sides and a high pulpit on the fourth side. The earliest church records that are available are dated 1849 and list the names of 34 persons and states that six of those are "colored people." The German farmers who owned slaves were known to have offered them "the means of grace of their own church, admitted them to their membership and communion, and taught them the Christian faith."

The two-story church building was destroyed by fire on Sunday afternoon January 12, 1901, but a more handsome building was immediately constructed at the same location. This structure was equipped with a bell tower and was dedicated in 1902.

Emanuel Church was from the beginning a union church which carried on work with a Lutheran congregation until 1925, when the Lutheran congregation decided to disband and sold their interest in the property to the Reformed congregation for $400. Not only was Emanuel a union church, but it was for many years part of a charge. Beginning in 1864, it was part of the Lower Davidson Charge with Rev. P. Allison Long as pastor. In 1898 another charge arrangement was made, and Emanuel was yoked with Calvary and Heidelberg, then known as the Thomasville Charge. Rev. Clarence Clapp was the pastor. Still another grouping of churches occurred in May 1913, when Emanuel, Calvary, and Zion congregations formed the Emanuel Charge and Emanuel became part owner of a new parsonage located on Lexington Avenue in Thomasville. It wasn't until 1946 that Emanuel became an independent, self-supporting congregation with Rev. Lawrence A. Leonard accepting the call to become the congregation's first full-time pastor. A parsonage was built in 1947 on land that had been deeded to the congregation by Charles F. Myers. The new pastor and his family moved into the house on December 26, 1947, the beginning of significant church growth for this congregation.

In March of 1949, it was decided that Emanuel Church could make it as a self-supporting congregation and that additional educational space was needed as well as a new sanctuary. By November 1950, a ground breaking service was held for the first phase of a long range plan for new buildings. On Sunday November 18, 1951, new church school rooms were dedicated as the congregation completed the first phase of its plans, and on May 31, 1953, plans were completed with the dedication of a beautiful new sanctuary. At the same time buildings were being added, the number of persons joining in the ministry of Emanuel Church was also growing, and by the beginning of the 1960s, the congregation was debt free and carrying on a significant ministry within the community. The congregation has continued to upgrade their facilities and in 1971 added a sheltered picnic area and other outdoor amenities.

Emanuel Reformed Church took on the name of Emanuel Evangelical and Reformed Church in 1934 when this new denomination was formed, and then became Emanuel United Church of Christ in 1957 when the Evangelical and Reformed Church merged with the Congregational Christian Churches. It continued to carry the name Emanuel United Church of Christ until late in the 1900s, when it chose to be known as Emanuel Reformed UCC. Moving into the twenty-first century, the congregation came into conflict with some of the policies of the United Church of Christ, causing them to vote out of the denomination. Historically they are steeped in the Reformed tradition and have contributed much over the years to the on-going work of the wider church bodies. One of their most significant contributions is the number of very dedicated and qualified persons they have sent into full-time Christian ministry. For instance, the Rev. Dr. Harvey W. Black, a young man from the congregation, received his degree from Eden Theological Seminary of the Evangelical and Reformed Church in 1925 and went on to be the first full-time president of a major denominational judicatory. He was quite instrumental in bringing into being the United Church of Christ. Some of the other persons from the congregation going into full-time ministry are Rev. Van D. Grimes, Rev. Chester W. Byerly, and Rev. Robert A. Rickard.

Pastoral Leadership Since 1965

Rev. J. Wayne Fouts	**1960-1967**	**Rev. H. W. Casiday**	**1995-**
Rev. Aubrey W. Hedrick	**1968- Rev.**	**Rev. James L. Peeler, Interim**	**2002-**
George W. Stowe, Jr.	**1979-**	**Rev. R. Payne**	**2003-**
Rev. Robert Thompson	**1987-**		

Heidelberg United Church of Christ

118 Salem Street, Thomasville, NC 27360
Membership: 175

Heidelberg
United Church of Christ
118
LENT - A SEASON
TO REFLECT ON
GOD'S LOVE

The congregation originally known as Heidelberg Reformed Church was organized in June of 1894 and met most of the time in the home of Mr. and Mrs. Thomas A. Livengood. The first church building was dedicated December 15, 1895, and was located on West Main Street. In 1911 the church building and parsonage were moved back 80 feet on the lot and remodeled. The present site where the church building is located on Salem Street was purchased in 1927. Construction of the current church building was begun in 1946. The original church building burned, so as soon as the basement assembly room in the new building was completed, it was used by the congregation beginning in 1949. The completed building was dedicated March 27, 1955.

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The North Carolina Classis of the Reformed Church recognized Thomasville, NC as a mission point in 1894 and placed the project under the care of Dr. Jacob C. Leonard, who organized a congregation on June 17th of that year. The small group chose the name Heidelberg Reformed Church and almost immediately began making plans to erect a "house of worship." Worship services were held in the home of one of the members until the group was able to move into an unfinished structure on July 21, 1895. The structure was finished and dedicated December 15, 1895. The congregation was originally yoked with Emanuel and Calvary churches in what was known as the Thomasville Charge. It was part of this charge until 1913, when the Classis declared it an independent congregation and provided it with subsidy from the Board of Home Missions. In 1910 the Rev. Clarence Woods came to the parish and gave new life to Heidelberg Church that had been struggling from 1896 to 1910 throughout the leadership of seven different ministers. In 1911, with increased growth in membership and programs, the church building and parsonage were moved back 80 feet on the lot and remodeled.

By 1920 it was evident that new church facilities would need to be built at some point, so a site was purchased on Salem Street for this purpose. It was not until January 3, 1937, that the congregation was released from support by the Board of Home Missions and began to raise needed funds for a new building. Construction of the present church building was begun in the summer of 1946, and after several delays, the congregation was able to use the basement assembly room for its congregational activities while they continued to press for the completion of the sanctuary. This was eventually completed and dedicated March 20, 1955. Dr. Jacob A. Palmer, an extremely faithful and dedicated minister, led the congregation through this period of moving from being supported by the Board of Home Missions to a self-supporting congregation able to build a beautiful, functional church building. He served among the members of Heidelberg church and the people of Thomasville for 37½ years. He was a strong, trusted community leader and upon retirement was elected Pastor Emeritus of Heidelberg Church.

Rev. Richard A. Cheek became pastor of Heidelberg Church on November 15, 1955. During his pastorate, the old parsonage was razed and a new one constructed for a cost of $30,000, completed in February of 1957. The congregation paid off all of their debt as of December 25, 1960. With this behind them, they were now able to complete the last part of the church building by adding the bell tower, dedicated September 27, 1964. This tower holds the bell from the original church building. Rev. G. Harold Myers was called as pastor on February 15, 1965, and under his leadership, the church grew in numbers and in its depth of program. It reached its largest membership of nearly 300 and nurtured new ideas in Christian Education and service as it helped shape programs for the Southern Conference of the United Church of Christ, which was replacing the Southern Synod of the Evangelical and Reformed Church.

Two special funds have been established by the congregation in the last 40 years. One is a Preservation Fund for the purpose of maintaining the church in good order and making sure the historical roots of the congregation are preserved. A history room is maintained in the church building, and on Saturday, September 24, 1994, an open house was held to celebrate the 100th Anniversary of the church with a display of memorabilia and a running slide show. An Endowment Fund has also been established that will receive bequests, grants, and donations which are held in trust with the income providing scholarships for members and non-members in the area.

Persons Entering Fulltime Christian Service Since 1965

Rev. Lloyd Sechriest
Rev. Robert Myers
Rev. Philip Myers
Rev. Dr Julia Myers-O'Brien
Rev. James Bell

Pastoral Leadership Since 1965

Rev. Dr. Richard A. Cheek, Pastor	**1955-1965**
Rev. Dr. G. Harold Myers, Pastor	**1965-1976**
Rev. Max. L. Tussey, Pastor	**1976-1981**
Rev. James L. Peeler, Pastor	**1982-1989**
Rev. Eric D. Stroshine, Pastor	**1990-1993**
Rev. James F. Staunton, Pastor	**1994-1999**
Rev. Jamie Fonville, Jr., Pastor	**2000-**

Zion United Church of Christ

130 Hasty School Road, Thomasville, NC 27360
Membership: 438

Zion UCC was organized in 1909 by a group of persons from Zion Methodist Church, and an initial building was constructed in that same year with help from the Reformed Church Classis of North Carolina. Seven church school rooms were added to the building in 1926, and the present church structure was built in 1958. A parsonage was built in 1955 in preparation for the church to become a single church charge in January of 1956. A recreational facility was built for use by the church and community in 1970, and the church building was renovated and made handicap accessible in 1983.

In 1908 a group of members left Zion Methodist Church, located two miles northwest of Thomasville, and with the counsel of a local Reformed Church minister, organized a new congregation. Dr. William H. McNairy, pastor of the Thomasville Charge, met with the group in the fall of 1908, and on February 7, 1909, at the home of J. T. Mendenhall, officially organized a Reformed congregation. Mr. George Saintsing gave a plot of ground immediately across the road from the Methodist Church as a site for a building to house this new church family. Within a few months, 52 persons had signed on as charter members, and an application was presented to the Reformed Church Classis of North Carolina to be enrolled as Zion Reformed Church. The Classis voted to seat John W. Veach from the congregation as an official member of the body. The Classis contributed $200 toward the construction of a church building and yoked the congregation with Bethel Mission in High Point, North Carolina, for pastoral leadership. Within a few months, the congregation, with the help of many friends and the donation of timber and labor, had constructed a beautiful chapel. The Classis provided subsidy for the pastor, Rev. David E. Bowers, and the report of the Classis Committee on Religion and Statistics reported that "a new and thriving congregation has been organized near Thomasville." Rev. Bowers served as pastor of the Bethel-Zion charge until December of 1911.

Zion Church showed significant growth over the next few years and in 1913 became part of a newly formed Emanuel Charge, consisting of Emanuel, Calvary, and Zion Churches. Rev. Dougan C. Cox became pastor of this charge on December 14, 1915, and served for ten years. During his pastorate, the church continued to grow, and by 1926 the original building was over-crowded. Seven Sunday school rooms were added and a portico was built onto the front of the church building. In 1929 the Memorial Association was formed for the purpose of giving oversight to a church cemetery, and in 1934 a tower was added to the church building to accommodate the bell "presented to the congregation by the Young Men's Class of the Sunday School."

From 1934, when Zion Reformed Church became Zion Evangelical and Reformed Church because of the denominational merger, until January 1, 1956, when the church became a single church charge, the congregation dealt with continual growth and many challenges. In 1946 Emanuel Church became self-supporting, and the Zion-Calvary Charge was formed. In anticipation of continued church growth, a building committee was formed in that same year, and by 1951 the congregation was purchasing additional land for the construction of a new building and much needed parking. In anticipation of Zion's going to a single parish church, Mr. and Mrs. J. Van Cashatt gave land for a parsonage, and an "every member canvass" was conducted to raise the needed money for construction. The response to the fund drive was favorable, and a parsonage was constructed and dedicated February 19, 1956. In the spring of this same year, the congregation voted to proceed with developing plans for a new church building to be built close to the present structure. Construction of a new church building was begun on April 7, 1957, with a ground breaking service. The building was completed and dedicated on December 21, 1958. The Rev. Bobby R. Bonds became the first full-time pastor of the congregation on July 22, 1956, and led the congregation through the building program. The last service was held in the original church building on Palm Sunday 1958, and the following week the building was sold at public auction for $210, with the agreement that it was to be removed immediately so the landscaping for the new building could be completed.

Rev. George A. Fidler became pastor of the congregation on October 1, 1959, and was followed by Rev. Lynwood L. Hubbard in 1964. Under the leadership of these two ministers, the congregation paid off all of its debt and on June 20, 1965, a "note-burning" service was held to signify a debt-free congregation. In 1970 a recreational facility to be known as "the hut" was constructed on land adjacent to the parsonage. That building is used by youth groups and women's groups as well as friends in the wider community for various functions. In 1983 the decision was made to purchase approximately eight acres of land near "the hut," where two ball fields have been prepared for use by the church and nearby schools, giving evidence of the church's commitment to outreach into the community.

Zion Church continues to meet the challenges of the day with the renovation of its building in 2000 to make the facility handicap accessible. An elevator was added in 2006 to make all floors of the building handicap accessible. Under the leadership of its pastor, Rev. Dr. Joseph D. Coltrane, Jr., the church "instituted a Long-Range Planning Committee with the objective of planning for future facilities and ministry needs to more effectively share the love of Christ within the community and beyond." The congregation looks to a year-long celebration of its 100th anniversary in 2009. Former pastors will speak on the fourth Sunday of each month, concluding in April.

Persons Entering Fulltime Christian Service Since 1965

Rev. Steve Disher

Rev. Ricky Payne

Pastoral Leadership Since 1965

Rev. George A. Fidler	**1959-1964**	**Rev. Dr. Joseph D. Coltrane, Jr.**	**1994-2004**
Rev. Lynwood Hubbard	**1964-1976**	**Rev. Daniel Smith**	**2005-2006**
Rev. Donald R. Thompson	**1977-1993**	**Rev. Jim Simonds**	**2007-**

Strieby Congregational UCC

956 Harris Road, Trinity, NC 27370
Membership: 7

Strieby Congregational UCC was founded by Rev. A. Islay Walden around 1880. He was a former slave and a missionary of the American Missionary Association of the Congregational Christian Churches. A six-acre tract of land was acquired in Randolph County at a place known as Hilltown where a church building was constructed. Records indicate that a building was also constructed in the area for a school which operated well into the 20th century providing quality education for black children. A modern building was built in 1979 and was one of the first in the area to have an image of Christ as a person of color in a large stained glass window. (The material for this brief history of Strieby Church was researched and submitted by Margo Lee Williams.)

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Strieby Church was founded by the Rev. Alfred Islay Walden around 1880. Walden had been a slave of Noah Smitherman, a prominent farmer and slave owner, from a well-known family in the area of what is now Asheboro, NC. After the Civil War, Walden made his way north to Washington, DC, and eventually to New Jersey, where he attended seminary at New Brunswick Seminary, later to be known as American Reformed Seminary. After seminary, Walden returned to Washington and attended Howard University. Walden was partially blind, but he wrote poetry to help support himself and is today considered one of the best African-American poets of the nineteenth century.

Walden returned to North Carolina to the Union Township area and worked under the guidance of the American Missionary Association of the Congregational Churches. He acquired six acres of land from Addison and Cornelia Lassiter, a white couple serving as resident agents of AMA, upon which he proposed to build a church. The land was located in Hilltown in Randolph County and was referred to as Hilltown because of the large number of Hill family residents in the area. It was also referred to as the Lassiter's Mill area. Walden is noted in the AMA records as the missionary and teacher for Hilltown, Troy, and Salem. By 1884 records of AMA indicate there was a church in the area known as Strieby. Rev. Walden died in 1884, and Rev. Zachariah Simmons was appointed to take over as missionary pastor of the Strieby congregation. The church records indicate that Strieby Church was built in the midst of an extremely impoverished community in which many lived in one-room, poorly constructed log cabins.

In the Lassiter's Mill area, Colier and Katherine

Lassiter, referenced as a "family of color," gave an acre of land to Strieby Church for the purpose of erecting a school building. This school operated far into the twentieth century and provided the educational foundation for nearly all of the black children from the immediate area and neighboring communities. Many of the Strieby School graduates went on to high school in Troy, NC, and others went on to attend a mission school and Junior College at the AMA Brick School in Franklinton, NC.

The original church building occupied by the Strieby congregation was constructed of local hardwood and was built by members of the community. In the mid 1970s, the original building was no longer safe to be used for community gathering, and once again the people of the area worked together to construct a more adequate and modern church building, which was dedicated in 1976. This congregation has the distinction of being one of the first churches in the area to have an image of Christ as a person of color in a large stained glass window over the chancel area. Strieby Church continues to function as an active congregation, although there are few people attending regular Sunday services. The church conducts an annual Revival and Homecoming each August, and because of its rich history, this annual event is well-attended. There is a cemetery that is part of the Strieby Church legacy which provides a "final resting place for the bodily remains of the many saints who were among the community's proud and vibrant families of color. Their descendants have overcome the pain of slavery and discrimination and have gone on to contribute to the greater life of the state of North Carolina and the country." Strieby Church has provided spiritual nurture and moral guidance to many who have gone on to make meaningful contributions both within the life of the Christian church and the world around them. Ministers who have served among the members of Strieby Church include Rev. Brown, Rev. Murphy, Rev. Poe, Rev. Smith, Rev. Keart, Rev. Barnhil, and at one time a Caucasian minister from Charlotte, North Carolina.

Pastoral Leadership Since 1965

Rev. R. J. Hooker	**1961-1983**	**Rev. Ronald Coleman**	**2000-**
Rev. Bernard Ingram	**1983-1985**	**Rev. Robert Jones**	**2002-**
Rev. Dr. Marion Blair	**1992-**		

Shinnsville United Church of Christ

180 Winford Road, Troutman, NC 28166
Membership: 139

Shinnsville UCC church was organized in 1900 when a group of persons with strong feelings about the Christian Church assembled together to organize and provide a stationary place in which to worship. The organizing pastor was Rev. C. Parker Lackey. The group first met under a brush arbor built on an acre of land purchased from Julius Calvin Shinn. In 1901 Adley C. Clark deeded the congregation four and one-half acres of land. The congregation was able to construct a modest church building even in the trying times of the early 1900s.

One of the current members writes about the early days of this congregation: "It was faith, prayer, productive leadership, the Holy Spirit, and old hymns that got our ancestors through these trying times. They served God and the community from the depths of their hearts and it provided joy to their souls."

The Shinnsville Church made significant progress, and in 1919 it remodeled and enlarged the original building and looked forward to an expanded church mission. The congregation eventually took on the name of Shinnsville Congregational Christian Church, and in 1964 the name was changed to Shinnsville United Church of Christ.

A day of jubilee for the congregation came in 1971 when they moved into their present building with a special service conducted by the pastor, Rev. P. W. Hooker. The church began to organize and reach out into the community, proclaiming that their ministers "preach that God pursues us in our restlessness, receives us in our sinfulness, and holds us in our brokenness."

The church functions with the following groups or organizations: Praise Teams, Senior Choir, Youth Choir, Voices of Victory Choir, Male Choir, Singing Stars Choir and Praise Dancers, The Sunday School Department, Church Women, Men's Group, Deacons and Trustee Boards.

Church Mission and Purpose

"The avowed purpose of this church shall be: To worship God, to preach the gospel of Jesus Christ, to celebrate the Sacraments, to realize Christian fellowship and unity within this Church and the Church Universal to render loving service towards mankind and to strive for righteousness, justice and peace."

Pastoral Leadership Born Out of the Congregation

Rev. Lucille Wilson
Rev. Lenize Winford
Evangelist Elvera Smith
Rev. Sandra Hooper
Rev. Gretchen Reddick

Pastoral Leadership of the Congregation

Rev. S. A. Parris
Rev. C. H. Reid
Rev. W. J. Davis
Rev. C. L. Torrence

Rev. P. W. Hooker	1966-
Rev. Alfred Clark	1978-
Rev. Waddell Rivers	1986-
Rev. Johnnie L. Jones	2005-

First Congregational UCC

422 South Main Street, Troy, NC 27371
Membership: 23

First Congregational UCC was organized in 1880 by Rev. William Ellis of the American Missionary Association of the Christian Church. It has served the community for over 125 years, with Sunday services of worship and week- day Bible Study.

A steeple was added to the church building in 1995, and a parking lot was added in 1998 when property adjacent to the church was purchased.

Pastoral Leadership Since 1965

Rev. Ervin Milton	1975-1977
Rev. Yvonne Beasley	1977-1979
Rev. David Williams	1980-1988
Rev. Marion R. Blair, DD	1989-1993
Rev. Walter S. Coleman	1994-

Congregational Church of Christ

United Church of Christ, 210 Melrose Avenue
Tryon, North Carolina 28782
Membership: 457

The United Church of Christ in Tryon traces its origin to an interdenominational Sunday School started in 1891 in a white frame meeting house owned by the Methodist Church. The building was purchased from the Methodists in 1892 and renovated in 1908 into a stone structure. The first parsonage was built in 1907. In 1915 a new parsonage was constructed next to the church building, and a Christian education and fellowship facility was added to the church in 1948. Since 1948 the church facilities have been renovated or added to several times. In 1956 the sanctuary was remodeled and the chancel extended to accommodate an expanded organ. In 1979 and the early 1990s, remodeling and additions were undertaken to meet the growing needs of the congregation and to modernize the total plant. In 1976 a Memorial Garden was completed across the street from the church building.

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The Congregational Church of Christ in Tryon, NC, has its roots in an all-denominational Sunday School that was started on a volunteer basis by Dr. Oscar S. Missildine in 1891. The Sunday School was held in a white meeting house owned by the First Methodist Episcopal Church of Tryon. The Northern Methodist Church bought the land in 1885 to organize a new church, but the venture was unsuccessful. The father of Dr. Missildine was the Congregational Missions Superintendent for the State of Florida, who was visiting in Tryon in the fall of that year. He held a worship service on September 27, 1891, and the church was organized with twelve charter members. The white frame meeting house and the surrounding land was purchased from the Methodists for $100 on July 21, 1892, and the church was named "The United Church of Christ of Tryon." The Rev. G. Stanley Pope from Harriman, Tennessee, was called as the first pastor, and he served until June 12, 1893. In the late 1800s, Tryon was a small community with three small wooden stores and dirt streets close to a railroad track.

Over the first 50 years of the life of the congregation, it was served by fifteen different ministers, but the area became known as a resort community and began to grow. Dr. C. Arthur Lincoln became pastor in 1935 and served until 1943. Since 1943 the pastorates have been rather long because Tryon is a great place to live and minister.

Several significant building programs have been undertaken during the church's history. The first took place in 1908 when the old white frame building was remodeled into a stone structure. This was made possible through a generous gift of Charles E. Erskine. His son, Harold P. Erskine, drew the plans for the building which is still the main church structure today. The Erskines also provided a very well-selected organ for the church and gifted it to the congregation. The congregation was so influenced by the generosity and dedication of the Erskines that from 1925 until 1950 the church was known as "Erskine Memorial Congregational Church.

The church needed a parsonage for its pastor, so in 1907 money was borrowed from the Congregational Church Building Society, and the first parsonage was erected. It served the congregation until 1915, when a new parsonage was built next to the church. This parsonage was moved in 1935 to the present location on the property to make room for a Christian Education and fellowship facility. An interesting bit of history is that from 1935 until 1941 members of the church made and stored cement blocks which were used to construct the foundation of the proposed structure. Work was abandoned in 1941 due to World War II, but the dream of a new addition was realized when on October 10, 1948, the building was dedicated. This was indeed made possible through much donated materials and volunteer labor.

Other building and remodeling projects have taken place over the years. In 1956 the church sanctuary was remodeled and the chancel was extended to make room for the renovation of the organ. In 1958 property was purchased across the street from the church for the construction of a Memorial Garden, which was completed and dedicated in June of 1976. The congregation had by this time outgrown the educational space, and the church needed to be renovated to meet some of the challenges of the day. A building committee was appointed, and Mr. Holland Brady, a member of the congregation, was engaged as the architect for the project. The project, which was completed and dedicated on November 18, 1979, included new heating and air conditioning, a new music room, a ramp wide enough for wheel chairs, a new kitchen, a lounge, and improvements to the fellowship hall and office areas. Under the leadership of the Rev. Fred Kurkowski in the 1990s, the church facilities were once again renovated and improved with Mr. Brady's skills and assistance.

In the early 1950s, with the urging of a member of the Erskine family who said, "Mr. Charles loved the church and wanted it to serve the community, but he would not have liked to have had the church named for his family," the name was changed back to The Congregational Church of Christ of Tryon, NC. With the merger of the Congregational Christian Churches and the Evangelical and Reformed Church in 1957, the church voted to change its name once again, so it is now incorporated as The Congregational Church of Christ in Tryon (United Church of Christ).

Tryon church has always been missionary minded. They have contributed generously over the years to the work of the denomination, but they have also engaged in some meaningful special projects. Around 1903 the church helped start a special school for mill children to which the Congregational Church's American Missionary Association provided teachers. This school later became part of the Lynn Public School system. In 1963 the church sponsored a Cuban refugee family and in 1980 helped sponsor a Laotian refugee family. It is a very active congregation in ecumenical circles and particularly in helping to shape and mold this spirit in Tryon. It writes of itself, "It has been an inclusive church, drawing people from varied cultural, vocational and religious backgrounds. In matters of faith, it has been liberal. No one is denied membership because he or she cannot assent to a rigid sectarian creed or because his or her interpretation of scripture is not orthodox."

Pastoral Leadership Since 1957

Rev. Arthur M. Brown	**1957-1961**	**Rev. Frederick E. Kurkowski**	**1983-**
Rev. William R. Stevenson	**1959-1973**	**Rev. C. B. Nervik, Associate**	**1996-**
Rev. Richard L. Jackson	**1973-**	**Rev. Robert K. Barrows**	**2003-**

High Country UCC

8233 Highway 421 N., Vilas, NC 28692 (Near Boone)
Membership: 143

High Country United Church of Christ was officially organized in 2002 with Rev. Dr. Shelly Wilson recognized as the organizing minister. The congregation met for about six months at Blowing Rock Conference Center. Next they rented space at Foscoe, NC, in a store front where they worshiped and carried on ministry for nearly two years. At that time ,they purchased a building in Boone that had been built by a Mormon congregation that had outgrown it. Only a short time after moving into this building, it also became too small for them. It was either expand or look once again for new quarters. A study showed it to be more advantageous to seek a new location, so early in 2007 the congregation sold the building on State Farm Road in Boone and purchased their present building on Highway 421 N in Vilas, NC. The congregation continues to grow and expand its ministry.

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Rev. Dr. Shelly Wilson began planting seeds for a new church in the Boone area around 2001, a group which became known as High County United Church of Christ. Rev. Wilson knew there was interest in a United Church of Christ in this area that was open, affirming, and welcoming to all. Soon after investigating the possibility of a United Church in the area, she met with the Conference Minister, Rev. Stephen Camp, and the Church Development Committee to obtain their support. Since Rev. Wilson was not of UCC background, she met with the Church and Ministry Commission to secure their endorsement and to receive standing in the United Church of Christ.

Dr. Wilson gathered together a group of local persons who, she knew, were interested in such a venture and counseled with them concerning how a UCC congregation might be organized in this area. Some of these persons came from two different house-church groups that had indicated an interest in the project, and some were United Church persons living in the Boone region. Those interested in becoming involved in a new church start in the area were quite supportive of the welcoming and inclusive position of the United Church of Christ. Rev. Dr. Ed Neff, who had been active in a UCC new church start in Charlotte, NC, a number of years earlier, was quite helpful in this organizational process. Rev. C. L. “Curly” Stumb, Executive Director of Johns River Valley Camp, and a number of other clergy in the vicinity, as well as a number of committed UCC laypersons in the area also gave assistance in getting this creative, emerging congregation underway.

On August 25, 2002, the first worship service for this proposed new church was held at Blowing Rock Conference Center. Those in attendance filled the large meeting room to overflowing. On the second Sunday the attendance was even larger, and High Country United Church of Christ became a reality.

Over the next five years, High Country UCC had four homes: Blowing Rock Conference Center; a store front in Foscoe, NC; a vacated former Mormon Church on State Farm Road in Boone; and the present location at 421 North in Vilas, North Carolina. In the course of these moves, the church family began to refer to their congregation as "the Garden of Joy." The congregation became not just a local group of interested persons but a regional community of faith with persons from six different North Carolina counties as well as the state of Tennessee active in its program.

High Country UCC tithed 10% of its income to Our Church's Wider Mission from the very beginning and supported the other all-church appeals of the United Church of Christ, making it a "Five-for-Five" congregation. This means that it contributes annually to the five major offering challenges of the United Church of Christ. In addition, those attending this "Garden of Joy" have supported Habitat for Humanity, both financially and physically; Hospitality House for the homeless; and clients referred from Resort Area Ministry. The congregation has an active wood ministry: logs are found, cut, split and stacked for area people who have need of wood to keep warm in the winter. In its short life, the congregation has sponsored mission trips to Cincinnati, Ohio; Pittsburgh, PA; Daytona Beach, FL; and three trips to New Orleans. This congregation actively makes a witness for peace by participating every Saturday in a peace vigil in Boone, NC.

High Country UCC is an "Open and Affirming" and "Just Peace" church which has no organized committees. It carries out its mission through Ministry Teams, which promote and facilitate creative ministry on the part of all members. This "Garden of Joy" does not have pews, which enables them to have a more flexible worship experience. Music and creatively arranged altar displays are focal points of their worship. Many of their members play a variety of musical instruments and participate from time to time, sharing their talents in helping to provide meaningful worship experiences. Words that the members of the congregation use to describe God are painted on the wall around the room where worship is conducted. These words have followed the congregation in its last three worship settings. High Country UCC is blessed with an abundance of children of all ages, and the leaders of this new congregation have been creative in providing programs of Christian education that have been both fun and exceptionally stimulating, so that the children and their families continue to be excited about their future in the life of the church.

Pastoral Leadership Since 2002

Rev. Dr. Shelly Wilson	**2002-**

Salem Chapel UCC

7745 Salem Chapel Road, Walnut Cove, North Carolina 27052
Membership: 59

Salem Chapel was organized in 1854, and its first structure was a brush arbor which was built that summer. The first church building was dedicated in April of 1855, and a cemetery was started the very next year. In 1933 an annex was added to the building, and in 1954 it was dramatically changed by adding a brick exterior and remodeling the interior. A wing was added in 1967 to provide fellowship and Sunday school space. With concern for perpetual care of the cemetery, the Salem Chapel United Church of Christ Foundation, Inc. was established in 1974.

Salem Chapel can trace its roots to an ecumenical effort which began prior to 1854 in the area of what today is known as Walnut Cove. At that time, the nearest town was Salem, North Carolina, which today is part of Winston-Salem. A small group of Christians met together in a log cabin somewhere between the present site of Salem Chapel and the Rock Hill Community. Land was given for a church building by Mr. Michael Fulp on February 2, 1854, on Salem Road, and a church to be known as Salem Chapel was organized. The first structure to be built on the site was a brush arbor where a three-week camp meeting was held that summer. This camp meeting created enough interest for the group to make plans for the construction of their own house of worship. A church building, constructed of hand-planed boards, was dedicated in April 1855.

There is no written record of the first pastors of the church, but it is believed Salem Chapel was a member of Haw River Circuit, which was made up of 21 churches which were served by circuit rider ministers. These ministers visited the various churches as often as they could to provide preaching, visiting of the sick, and the performance of weddings and funerals.

A cemetery was started near the church building in 1856, and the church building housed a "Subscription School" before there were public schools in the area. There are records that indicate the building was used for school purposes up until at least 1885. In 1931 Salem Chapel became Salem Chapel Congregational Christian Church when the Congregational Churches and the Christian Church, to which Salem Chapel belonged, merged to form a new denomination. Salem Chapel was pleased to become part of this new denomination because it stressed congregational freedom and a continuing reformation of beliefs, customs, and practices. In 1933 it was determined that churches in the area were getting strong enough to engage more ministerial leadership, so three congregations, Salem Chapel, Belews Creek and Pleasant Ridge, formed a charge and called Rev. Dwight M. Spence to live in the area and become their first full-time pastor. Salem Chapel continued to grow so that during the pastorate of Rev. Spence, an annex was added to the church building. In 1954 the church building was remodeled, adding a brick exterior along with new windows, furnace, carpet, altar and lectern, pews and drapes. A Centennial and Dedication Service was held on August 1, 1954, to celebrate this accomplishment.

From time to time, discussions were held concerning the need for additional educational space, and projects were undertaken to raise money for such a venture. In 1962 a "tobacco-raising " project was held and nearly $1,800 in profits was realized. In May of 1965, Mr. Tom Smither, a friend of Salem Chapel, offered the church a $5,000 gift if the church would raise $5,000. The challenge was accepted, and by June of 1966 plans were drawn for a new educational building, which was dedicated April 30, 1967. By January 1969, the building was debt free.Early in the life of the congregation, a cemetery was a part of its ministry, but on October 13, 1974, the Salem Chapel

United Church of Christ Cemetery Foundation was formally organized and registered with the NC Secretary of State for the purpose of providing perpetual care for the cemetery.

Salem Chapel did not automatically become part of the United Church of Christ when that denomination came into being in 1957 through a merger of the Congregational Christian Churches and the Evangelical and Reformed Church. They voted into the new denomination on November 18, 1960, because they supported the interest of the United Church of Christ in its effort to help fulfill the great prayer of our Lord Jesus Christ "that they may all be one."

Pastoral Leadership Since 1956

Rev. Robert Bennett, Stated Supply	**1956-1957**
Rev. W. W. Sloan, Stated Supply	**1957-1958**
Rev. Fred Allred	**1958-1964**
Rev. William Rich	**1964-1969**
Dr. W. E. Wisseman, Stated Supply	**1970-1971**
Rev. Bland Leebrick, Sr.	**1972-1974**
Rev. Bill Traylor	**1975-**
Rev. Avery Brown	**1976-1978**
Dr. W. E. Wisseman, Stated Supply	**1979-**
Rev. David Seymour	**1980-1984**
Drs. Charles and Betty Talber, Stated Supplies	**1985-1986**
Robert Thompson, Student Supply	**1986-**
Rev. Grey Gurney	**1987-1989**
Rev. Raymond Craven, Stated Supply	**1989-1991**
Rev. Larry Williams	**1991-2003**
Rev. Larry Neal, Disciples of Christ Student	**2003-**

(Material from Elon Archives)

Mount Hope United Church of Christ

2400 Mt. Hope Church Road, Whitsett, NC 27377
Membership: 565

Mt. Hope Church was officially organized in 1847 by Dr. George W. Welker, a recent seminary graduate who moved to North Carolina from Greencastle, Pennsylvania. It was part of a three-church charge, Guilford Charge, until 1949. It was begun under a "brush arbor" where the congregation worshiped until 1851, when they built a small brick sanctuary. A larger white frame building replaced the original building in 1875. The building was added to and remodeled from time to time as the congregation grew to over 500 members. Educational buildings were constructed in 1939 and 1957 with a beautiful new sanctuary being dedicated January 12, 1975. Several parsonages have been constructed over the years with the latest being dedicated in 1967.

Mount Hope UCC can trace its history back to as early as 1812, when a union church composed of people of Reformed and Lutheran faith worshiped in the same building known as Coble's Church. However, it wasn't until 1844 when Dr. George W. Welker came to the area as a new seminary graduate from Pennsylvania and began conducting services at Neese's schoolhouse that a number of people from Coble's Union Church joined with Dr. Welker to officially organize Mt. Hope Reformed Church in 1847. A brush arbor was erected near the school, which was later enclosed by boards. This served as the congregation's place of worship until 1851, when the first brick church building was constructed. It was located on land directly across the road from the school donated by Mr. David Reece. This new building was dedicated May 11, 1851, and served the congregation until 1875, when the building was no longer large enough to serve the growing congregation and was replaced by a larger wooden structure.

The congregation was from the beginning part of a three-church charge, which Dr. Welker served for 50 years. The charge consisted of Bricks, St. Mark's and Mt. Hope congregations, all in Guilford County. Dr. Welker was a very influential minister in the Reformed denomination who helped create and organize the Reformed Classis of North Carolina. Rev. Dr. James D. Andrew was the second minister to serve Mt. Hope, coming to the area in 1893 and serving until 1898. Although he had a rather short pastorate, it was an effective one. A new parsonage was built a short distance from the church, and the congregation continued to be deeply involved in the work of the Classis of North Carolina and the denomination. It fast became one of the largest and most influential rural congregations in the area.

Over the next half century, Mt. Hope Church continued to grow with records showing that as many as 37 persons joined the church at one time, and the congregation from time to time improved and enlarged their worship and educational space. In 1945 St. Mark's congregation left the three-church charge. In 1949 the Guilford Charge was dissolved, and Mt. Hope and Brick Church became self-supporting congregations. The congregation boasts of good ministerial leadership that has enabled continued congregational growth and the successful construction of needed facilities. Under the leadership of Rev. Aubrey W. Hedrick, a new and much needed educational annex was dedicated on March 26, 1939, and under the leadership of Rev. John W. Settlemyre, a much newer and more modern educational building was erected in 1957, which was completely paid for by April 5, 1964. Now it was time to consider a new sanctuary, since the congregation had grown to nearly 500. Under the leadership of Rev. Raymond Craven, who served the congregation from 1968 until 1986, a beautiful new sanctuary was constructed and dedicated January 12, 1975.

Mt. Hope Church has always been noted for its outreach into the community, both in terms of supporting meaningful programs and providing members who witness to their faith by serving in key positions in such community groups as Arts Council, Volunteer Fire Department, hospital chaplaincy, Scouts, CROP walk, and many other groups. The importance of service within the community can be traced back to the founder of the congregation, Dr. Welker, who in 1868 was elected to the Constitutional Convention and also to the North Carolina Senate. The church has had two members serve as Presidents of Catawba College, Dr. James D. Andrew and Dr. Charles H. Mebane. Dr. Mebane also served as State Superintendent of Public Instruction. Two widely known and influential physicians came from this congregation: Dr. C. Banks McNairy and Dr. Caroline McNairy. Dr. Caroline McNairy was one of the first female doctors in the area. It has had at least ten members enter full-time Christian ministry and one person commissioned as a Director of Christian Education.

Persons Entering Full-time Christian Ministry Since 1965

Rev. Dr. Kenneth Clapp
Rev. Kristin Gerner Vaughn

Pastoral Leadership Since 1965

Rev. Billy Joe Leonard	**1962-1967**
Rev. Raymond Craven	**1968-1986**
Rev. Denise Smelley and Rev. James Smelley	**1987-**
Rev. J. Lynne Hinton	**1993-**
Rev. W. R. Nelson	**1998-**
Rev. Dr. Walter R. Patten Intentional Interim	**2005-2007**
Rev. Lloyd Spencer	**2007-**

(Material from Catawba College Archives.)

Bethany United Church of Christ

1066 Bethany Church Road, Winston-Salem, NC 27107
Membership: 142

Bethany Church was begun as a Lutheran/Reformed congregation around 1789, when together they constructed a log meeting house. In 1861 a frame church building was constructed at the same location. Between 1854 and 1902 the Reformed people stopped participating, and in 1902 the Lutherans discontinued services and the union was dissolved. In 1903 the Reformed Church constructed a new building on the site, purchased the Lutherans' share of the property and continued the ministry of Bethany Church. A parsonage was constructed near the church in 1956 and on May 21, 1961 a newly remodeled sanctuary and a large addition of educational and fellowship space was dedicated.

Bethany Church is one of the oldest Reformed churches in North Carolina, tracing its roots back to 1789, when land was purchased from Frederick Miller in a community known then as Brushy Fork, for the purpose of "building a meeting house and other religious purposes." The congregation began as a union effort of persons of Reformed and Lutheran faith. The church was for some time referred to as the Church at Fredericktown, in deference to Frederick Miller, from whom the land for the church building had been acquired. The first church building was erected shortly after the land was available. It was a log structure known as a "meeting house," 30 feet by 40 feet with galleries on three sides. This served the community until 1861, when a new frame structure was erected and the name was changed to Bethany Church. The church prospered over the next few years, but by 1848, the congregation was in serious decline and all regular services were discontinued.

In 1848, a young man recently out of seminary by the name of Thornton Butler came into the area and with the support of a few interested lay persons began holding "camp meetings" in August of 1851. The congregation was re-established, although the Reformed people stopped participating in the joint camp meetings in 1854. In 1902 the Lutheran people discontinued holding services at this location and sought a satisfactory division of the property that up to this point had been jointly owned. The Reformed people received two acres of the property and immediately went to work to build a new church which was dedicated November 15, 1903. This continuing group of Reformed people bought an additional four acres of land from the Lutherans.

The church continued to serve the community while sharing pastoral leadership with at least two other nearby Reformed Congregations. Under the leadership of Rev. Hoy L. Fesperman in 1928, the building that had been constructed in 1903 was remodeled, and Sunday School rooms were added. In 1935, just prior to the celebration of the 150th Anniversary of Bethany Church, a fellowship-activities building was added to the property.

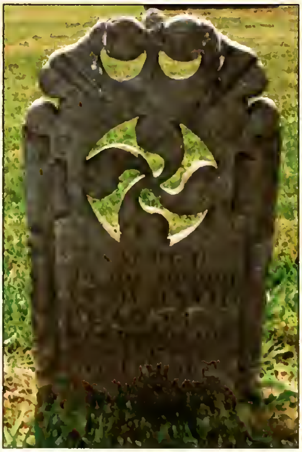
The most successful years of Bethany Church occurred under the leadership of Rev. Carl Kreps from 1956 to 1963. During this time, plans were developed to remodel the sanctuary and significantly enlarge the educational space. These plans were carried out so that dedication of the remodeled and newly constructed building occurred May 21, 1961. Bethany was also now ready to become a self-supporting single parish, which they did that same year, with Rev. Carl Kreps agreeing to become their first full-time pastor.

In 1989 Bethany's bicentennial anniversary was celebrated while Rev. Banks Shepherd served as pastor. The cemetery has many unique tombstones which are "pierced Baroque" in style. According to historians, these stones are found only in Davidson County in seven graveyards in an approximate radius of fifteen miles. It is believed that they were made by a cabinet maker living in the Abbot's Creek area in the early 1800s. The pierced stone bearing the earliest date is for George Nifong who died in 1797. Through the efforts of the congregation, the Bethany United Church of Christ cemetery was placed on the National Register of Historic Places during their Bicentennial Anniversary year.

Bethany Church has a colorful history and a challenging one. Once it became a single church parish with adequate pastoral leadership its ministry expanded, and its influence within the Southern Conference of the United Church of Christ was celebrated. Throughout its history it has practiced good stewardship both in terms of finances and sharing of talents. The congregation can boast of having at least seven persons entering into full time Christian Ministry: Rev. P. Allison Long, Rev. Thomas Long, Dr. Joseph L Murphy, Rev. John A. Long, Dr. William H. Causey, Rev. Raymond C. Craven, and Rev. Aaron Long.

Pastoral Leadership Since 1965

Rev. Carl R. Martin	**1964-1967**	**Rev. Charles Yarborough, Interim**	**1997-1999**
Rev. Al Brinker	**1968-1978**	**Rev. Robert Thurston**	**1999-2001**
Rev. Banks Shepherd	**1978-1994**	**Rev. Daniel Terry, Interim**	**2002-2003**
Rev. Michael Wilburn	**1995-1997**	**Rev. James Whitley**	**2003-**



Bethlehem United Church of Christ

8115 Old Lexington Road, Winston-Salem, NC 27107

Membership: 156

The land for this church, which was organized in 1914, was donated by the Stewart family. Interested members built and paid for the initial building before the church was organized. Over the years, the building has been remodeled, and Sunday School rooms and a cemetery have been added. Until 1960 Bethlehem Church was part of a three-church charge and shared a parsonage located on Gum Tree Road. In 1961 the congregation was able to construct a new parsonage near the church building and call its own full-time pastor. By November of 1970, a new modern educational building that contained space for a temporary sanctuary was dedicated, with plans to build a new sanctuary at a later time.

Bethlehem Reformed Church came into being primarily due to the interest of members from nearby Hebron church who were living in the Waughtown area of Winton-Salem. Interest was generated in forming a congregation by conducting revival services under a "brush arbor" constructed on property owned by Mrs. Katherine Stewart. These services were rather informal and were begun in the summer of 1913. An acre of land was donated by Mrs. Stewart and her children on which a church building was constructed. The beginning of this church was unique in that a house of worship was built, paid for, and dedicated before a congregation was officially organized.

It was in May 1914 that a request was presented to the North Carolina Reformed Church Classis: "From members of the Reformed Church within the bounds of the Waughtown Charge, to be organized into a congregation known as Bethlehem Reformed Church." The request was granted, and Rev. David E. Bowers was instructed to organize a congregation. It was reported that on September 22, 1914, a congregation was organized with 28 charter members. Rev. Bowers served the congregation, which was part of a three-church charge, until his death in 1921.

Over the next forty-five years and under the leadership of seven different pastorates, the church made little numerical progress. The church did maintain services on a regular basis, added church school rooms to the original building, which they maintained in good condition, and added a cemetery. By 1960 the congregation was large enough and resources were sufficient for the church to become a self-supporting parish. A house was purchased on Gum Tree Road to serve as a parsonage, and the Rev. Joshua L. Levens was called as their first full-time pastor. He served the congregation until 1965 and increased the membership to 160 with more than 200 enrolled in Sunday School. He set the stage for the construction of a new church building, which was completed under the leadership of Rev. Weldon T. Madren and dedicated on November 21, 1970. This was mainly an educational building with plans for a more spacious sanctuary to be built at a later time.

Pastoral Leadership Since 1965

Rev. Weldon T. Madren	**1966-**	**Rev. J. D. Owens**	**2000-**
Rev. C. L. Frye	**1976**	**Rev. Joseph W. West, Interim**	**2002-**
Rev. Robert C. Boyd	**1986-**	**Rev. A. Long**	**2003-**
Rev. R. O. Rahe	**1991-**		

First United Church of Christ

1912 Waughtown Street, Winston-Salem, NC 27107
Membership: 139

This congregation began meeting as an organized church in 1905 at the home of J. S. Wear. Their first building was constructed on a site purchased for $500 and was built out of rough-sawed lumber at a cost of $86.00. A brick sanctuary replaced the wooden structure in 1911. This brick structure was razed on June 28, 1925, to make way for the present church building. The congregation met in a tent on the back of the property during construction of their new building. They moved into the basement before the building was completed. The building was dedicated on June 12, 1927, at a cost of $75,000 plus about $50,000 in labor by the members. The present educational building was constructed in 1964 at an estimated cost, including furnishings and parking space, of $90,000. It was dedicated January 24, 1965.

In the early 1900s, Reformed Church families had located in the Winston Salem area of North Carolina and were interested in organizing a congregation. As early as 1902, the Classis of North Carolina assigned Rev. H. A. M. Holshouser to investigate the Waughtown area as a possible location for a new church, but it wasn't until 1905 that Rev. William H. Causey was appointed by the Classis to begin a congregation. The group was organized on September 8 of that year and given the name Zion Reformed Church. The Classis did not give financial support or continuing leadership, so the group nearly disappeared as a Reformed congregation.

In 1908 the Rev. David E. Brown, then pastor of Bethel Mission in High Point, was challenged to help reorganize the congregation and was awarded $500 toward that effort. The congregation was reorganized under the name of First Reformed Church, and a lot was purchased on the corner of Art and Waughtown Streets. A rough wooden temporary chapel was constructed, and very soon afterwards, on September 28, 1909, the first brick was laid for a new sanctuary. This new congregation was yoked with Hebron congregation of Davidson County to form the Waughtown Charge, and support was forthcoming from the Board of Home Missions for pastoral leadership. Rev. A. Samuel Peeler served the charge for only a year, and the Rev. David E. Bowers came in 1912 and served the parish until his death in 1921. Many significant events took place under his leadership, including the establishment of Bethlehem Church, the purchase of a house and lot beside the church for use as a parsonage, and conversations toward the construction of a larger church building.

Under the leadership of Rev. Augustus C. Peeler, who served the church from 1923 to 1937, the congregation voted "in favor of a new and much larger house of worship," which was constructed with the help of support from the Board of Home Missions at cost of $75,000 and dedicated on June 10, 1927. The following month, Hebron Church withdrew from the charge, and First Reformed purchased their share of the parsonage. Even though it was a financial struggle, they were able to grow and witness in new ways. The church grew in numbers, and by 1945 their debt had all been liquidated, an Estey pipe organ had been installed in the sanctuary, and a new parsonage had been constructed away from the church building so that the old parsonage could become a youth center.

The next period of significant change took place beginning in 1957 under the leadership of Rev.

Aubrey W. Hedrick. A number of families left First Church to help organize St. Thomas Mission in a growing section of Winston. This put some budgetary restraints on the remaining members, but it was time to remove the old parsonage and construct a much needed educational building. As part of the congregation's sixtieth anniversary, this addition was dedicated on January 24,1965, and with furnishings and parking lot cost approximately $90,000. The congregation has always been generous and prompt in meeting its financial obligations, so by 1970 the debt on the building was paid, and since then the church has remained debt free

In 1972 Rev. A. C. Peeler and his wife returned to the area and became active in the life of the congregation. The congregation elected him Pastor Emeritus in 1975 in recognition of his service to the people of that area from 1923 to 1937. Rev. Nelson Weller began a successful pastorate of sixteen years at First Church on October 1, 1976. He helped the congregation meet the challenge of a changing neighborhood and at the same time keep their building in good repair. The organ was rebuilt and rededicated June 10, 1979, and in the same year pew cushions were added. A ramp was constructed to make the building accessible to the handicapped, and outreach projects became more important to the life of the congregation. By the mid-1990s, a "helping hand room" was established where members and friends could bring items of clothing, household furnishings and goods. More than a hundred families and individuals have been helped each year through this important program.

Rev. Christa Warise was elected pastor in 1992 and served until 2002 as one of the first women ministers to serve a church in the southern region of the United Church of Christ. When she left, the congregation was so pleased with her ministry that they called a second woman minister in the person of Rev. Elizabeth Parker. Rev. Parker graduated in the first class to complete the program at the newly established Wake Forest Divinity School in Winston-Salem in 2001 and became pastor of First Church in 2002.

First United Church of Christ celebrated its 100th Anniversary in 2005 with a special event each month emphasizing the needs of different charities. They called the effort "Reach for 100," and each of the twelve months they exceeded their goals. One month they set out to raise $1,750 for Southeastern Guide Dogs Inc., and they ended up raising $7,000. The project was so inspiring to the members that one family volunteered to raise a puppy to be trained as a future guide dog. The congregation continues to make a significant witness for the United Church of Christ in a changing area of Winston-Salem.

Persons Entering Full-time Christian Ministry Since 1965

Rev. Bobby Ray Stafford
Wayne Linville, Graduate of PLD Program - 2009

Pastoral Leadership Since 1965

Rev. Aubrey W. Hedrick	**1957-1966**	**Rev. Josh Levens, Interim**	**1975-1976**
Rev. J. Wayne Fouts	**1967-1973**	**Rev. Nelson A.L. Weller**	**1976-1992**
Rev. Elden Spangler, Interim	**1993-1994**	**Rev. Christa Warise**	**1992-2002**
Rev. Ingle O. Cook	**1974-1975**	**Rev. Elizabeth Parker Horton**	**2002-**

Hebron United Church of Christ

129 Hebron Church Road, Winston-Salem, NC 27207
Membership: 201

HEBRON
UNITED CHURCH OF CHRIST

This congregation was officially organized in 1856, and they built their first building on land donated by Mr. Thomas Long, a leading elder in the congregation. Much of the material for the building was donated along with lumber cut from the site. The second church building was a white frame structure completed in 1902. In 1929 the original sanctuary was turned 90 degrees to face the road and covered in brick veneer, and at the same time an educational annex was added. Hebron was part of a three-church charge when it built its first parsonage in 1946. After becoming self-supporting in 1953, a new parsonage was constructed in 1956.

The organizational date for Hebron Church is listed as 1856 although prior to that time revivals were held in the area of Davidson County, North Carolina, known as Pleasant Retreat. These revivals stirred interest in organizing a German Reformed Church, and the Rev. Thornton Butler, who was already preaching in six other churches in the area, was challenged to help guide the process. At a meeting of the North Carolina Reformed Church Classis in May 1856, appropriate action was taken to recognize the congregation and provide pastoral leadership. The action, as the recorder states, was that "The Rev. Mr. Butler reported that he had organized a German Reformed Church at Pleasant Retreat, Davidson County, North Carolina. It was resolved that they be received under the care of Classis."

Land was donated for a church building by one of the charter members of the congregation, Mr. Thomas Long, who served as leading elder and lay preacher for the group. The Classis licensed him to preach, and although he had very little formal education, he was ordained into the Christian ministry and served the Hebron congregation until 1863. The congregation's first church building was constructed on this site in 1856 and served them until 1902, when during the pastorate of Dr. H .A. M. Holshouser, it was replaced by a new white frame building dedicated October 13, 1902. Hebron was part of a multiple-church charge until 1927 when it became self-supporting, with Dr. A. Odell Leonard assigned by the Classis to serve as stated supply, which continued until 1948.

Two years after becoming self-supporting, the congregation voted to remodel the white frame structure, add an educational wing, and brick veneer the entire structure. This enlarged and remodeled facility was dedicated on November 10, 1929. In 1940 the basement of the church building was enlarged and renovated. Feeling the need to expand its ministry, the Consistory voted in 1946 to be joined with Bethlehem and Bethany congregations to form the North Davidson Charge with a parsonage to be built by Hebron. A parsonage was built and promptly paid for, with Rev. John W. Settlemyre called in September of 1949 as the first full-time pastor of this new charge. Hebron church made great strides and became a single church charge in 1953. By 1956, when the congregation celebrated its 100th Anniversary, they reported 220 members. An additional 14 acres of land was purchased that year with plans to build a new parsonage, which was completed and dedicated August 25, 1961.

Rev. Charles Donald Lyerly became pastor of the parish in 1957 when the congregation was well equipped to witness to a growing area, but internal difficulties developed and approximately half the congregation withdrew, and along with Rev. Lyerly, organized a new church.

Rev. Aubrey W. Hedrick served as supply pastor during 1960-1961 and helped lead the congregation through a period of healing and reorganization. In 1961 the church was once again able to call a full-time leader in the person of Rev. Rex. O. Dobey, who served the church until 1967, a period of steady progress in mission and ministry with the congregation enjoying meaningful fellowship and numerical growth.

The various names with which this congregation has been known makes an interesting study. It was organized under the name Pleasant Retreat Church and as time passed simply "Treat Church." When Rev. Jacob C. Leonard became pastor, he did not consider this a proper name for a Christian congregation, so in 1891 the name was changed to Hebron Reformed Church, in 1934 to Hebron Evangelical and Reformed Church, and as the result of the formation of the United Church of Christ, the church carries the name Hebron United Church of Christ.

Pastoral Leadership Since 1965

Rev. Rex O. Dobey	**1961-1967**	**Rev. F. W. Snyder, Sr.**	**1984-**
Rev. William M. Everhart	**1967-1969**	**Rev. K. L. Gilliam**	**1992-**
Rev. Terrell M. Shoffner	**1969-1974**	**Rev. Jeffery F. Hammonds**	**1997-**
Rev. Lawrence R. Bolick	**1974-1976**	**Rev. Raymond C. Craven, Interim**	**2004-**
Rev. Robert M. Kimball	**1976-**	**Rev. David Carter**	**2007-**

(Material from Catawba College Archives.)

Memorial United Church of Christ

236 West Banner Avenue, Winston-Salem, NC 27127

Membership: 42

Memorial Church was organized in 1915 as Schlatter Memorial Reformed Church. The name was changed in 1926. The congregation built its first building at the corner of Banner Avenue and Hollyrood Street in 1917 and expanded and remodeled extensively in 1938. A parsonage was built on the same site in 1920. The congregation voted to withdraw from the United Church of Christ in 2005.

The Reformed Church Classis of North Carolina took action in 1914 to establish a congregation in the Southern section of Winston-Salem. Through the help of the Board of missions, an appropriation of $850 was made for the purchase of a lot located at the corner of Banner Avenue and Hollyrood Street. The lot was acquired and was adequate for the construction of a church building and parsonage at that location. When the Classis met in annual meeting in 1915, the Rev. D. E. Bowers, who had been given authority to organize a congregation, made the following report:

> "With reference to the new work in Winston-Salem committed to our care, we beg leave to report that we organized a Sunday School January 24, 1915, and looked after the interest of the Reformed Church until a pastor was secured, April 1, 1915, in the person of Brother H. A. M. Holshouser. Sunday, May 2, 1915, at 3:30 p.m., an organization was effected by the pastor with nine charter members, in my presence, in the hall over the store building where the services were being held. The pastor of this new field is here with a report. "

The Classis at that meeting voted to create a "Two Gift Church Building Fund" to be presented to the new church, which had chosen the name "Schlatter Memorial Reformed Church of Winston-Salem, NC." With this help from the Classis combined with the financial support from the Board of Missions, the congregation was able to move forward with plans for a building. The cornerstone for the building was laid October 16, 1916, and the finished church was dedicated on the third Sunday in March 1920, although the congregation had occupied part of the building for activities as early as April of 1917. A parsonage was built in 1920. These building projects were completed under the pastoral leadership of Rev. G. Ermine Plott, who served the congregation from 1917-1923.

Rev. O. Bain Michael served the church from 1923 to 1926 and found constant confusion with the church name since there was a church of another Communion with a similar name. The Classis gave permission to change the name of the church to Memorial Reformed Church and drop the use of Schlatter.

Under the pastorates of George E. Dillinger (1937-1939) and Terrell M. Shoffner (1940-1945), extensive repairs and remodeling of the church building took place in order to improve the sanctuary and add needed church school rooms. This improved the building and enabled the congregation to grow, but it put a financial burden on the congregation so that even with the continued support from the Board of National Missions of the new denomination, the Evangelical and Reformed Church, the church had to struggle to pay off its debt. The note burning took place on October 17, 1947, when the congregation had grown to a membership of about 175.

Memorial Church has always maintained a healthy look to the future even when they were laboring against extreme difficulties. It was sad when, during the early 2000s, the members of the church felt they could not deal with some of the trends of the United Church of Christ of which they had become part around 1964. They voted to separate themselves from the United Church of Christ and function as an independent congregation.

It is important to mention that a son of the congregation, the Rev. Donald B. Orander, a graduate of Lancaster Theological Seminary, spent his ministry as a devoted and effective minister of the United Church of Christ.

Pastoral Leadership Since 1965

Rev. W. L. Stevens	**1963-**	**Rev. W. N. Green**	**1997-**
Rev. E. W. W. Lewis	**1974-**	**Rev. T. M. Shoffner, Emeritus**	**2000-**
Rev. T. M. Shoffner	**1979-**	**Rev. W. N. Green**	**2004-**

Parkway United Church of Christ

2151 Silas Creek Parkway, Winston-Salem, NC 27103
Membership: 229

In 1933 this new congregation built its first building, a "Parish House and Chapel," on West Academy Street. This brick structure was first used for services on July 9, 1933, with formal dedication of the building on April 1, 1934. A more formal sanctuary was to be built on this site, but as the congregation grew, the decision was made to relocate. Land was purchased on the corner of Irving Street and Silas Creek Parkway, and the present church building was constructed in 1960. A formal dedication of the new home for the congregation was held on July 9, 1961. A fellowship hall was added in 1970.

This congregation was the first new church to be formed after the merger of the Congregational Churches and the Christian Church in 1931, and at that time the charter members chose to name the church The United Congregational Christian Church of Winston-Salem. The first public service of this group was held on September 14, 1931, in the YMCA building. Later they moved to quarters in the old Centenary Methodist Church. A formal organizational service took place on October 9, 1932, and plans were made to build a church building on a lot purchased at the intersection of West Academy Street and Lockland Avenue. The founder and first minister of the congregation was Rev. William T. Scott, who served the church until 1936. The congregation constructed a Parish House and Chapel on one edge of the West Academy Street property in 1934 with plans to construct a more formal sanctuary at a later date. A manse was purchased on Sunset Drive in 1942 to house the minister and his family.

At the time the congregation occupied its new building in 1933, the church's program was described in these words, a fitting challenge for any congregation:

> "A well-rounded program will be fostered by the church. It will include an efficient and Christian teaching of youth and adults in the Church School; worship and Gospel sermons in the stated service of the Church; a strong program of personal and social evangelism; an emphasis upon a deep spiritual and prayer life of every individual; a guidance of young people in ways of Christian living; and an opportunity for persons of all ages to share in expressions of Christian service at home and in the far reaches of the world service program of the Christ's Kingdom."

During the late 1930s and early 1940s, the congregation experienced growing pains, so with the arrival of the Rev. Bill Andes to the church in 1945 and financial support from the Mission Board of the Southern Convention of the Congregational Christian Churches, the church began to develop a significant ministry in the Winston-Salem area.

Under the leadership of Rev. John Lackey, who served the congregation from 1954 to 1963, a new site was purchased at the corner of Irving Street and Silas Creek Parkway, where the first architecturally contemporary church building in the city of Winston-Salem was constructed and dedicated on July 9, 1961. The roof shape of the sanctuary symbolizes the "tent of meeting" of the ancient tribes of Israel, and inside the building there are many other Biblical symbols. This was also a significant year for the congregation since the Congregational Christian Churches had merged in 1957 with the Evangelical and Reformed Church to form the United Church of Christ. The congregation changed its name to Parkway United Church of Christ and began seriously discussing moving the congregation to the new site on Silas Creek Parkway. The decision to move seems to have been prompted by the growth and traffic patterns of the city, and while it was a difficult decision, it proved to be the right one. The congregation grew from 100 members in the late 1950s to a membership of 312 in 2005.

A fellowship hall was added to the building in 1970 with alterations made in 1979 to make it a more community-friendly building. Under the leadership of Rev. Paul B. Robinson, 1974-1984, the congregation began thinking more creatively about community outreach and preserving the earth's resources by promoting "living more with less." To help meet its goal of greater community involvement, the fellowship hall was again remodeled and enlarged in 1980, and then in 1997, an all-new community building was constructed and a small house next to the church purchased for classrooms at a total cost of nearly $500,000.

These expanded facilities certainly helped the congregation establish its track record of services to the community. In the 1960s, it pioneered the first "Mother's Morning Out" program in the city and in 1974 helped organize and provided space for the first Senior Services Adult Day Care. "Kids Café" is another outreach effort sponsored in part by the church to provide one-on-one tutoring in school subjects for underprivileged Latino children. The Creative Life Center, as it was known, met in the Education Wing five days a week from 1975 to 1991, and in 2001 the congregation formed a Baby-Sitting Co-op to allow parents to have a night out.

The congregation boasts of three significant events in the life of the parish, beginning with the formation of a workshop on "Living on Less" held in 1977. This workshop inspired the formation of a group within the church "to live more responsibly in matters of consumption and caring for the earth's resources." This emphasis on environmental issues influences both how members and the church family deal with conservation of resources and recycling. The second significant event was the calling of Rev. Dr. Thomas Mann as pastor in 1984, and the ways in which he has met the challenge of the search committee "to balance expression of our faith through social action with deepening our own spiritual growth, nurturing not only the community at large but our own church community, and developing programs for the congregation's theological and spiritual growth." This approach to ministry led to the third event listed, which was the congregational vote in September 1998 to adopt the Open and Affirming designation of the United Church of Christ. The congregation states that being an Open and Affirming church continues to bless them with a diversified church family.

The history of Parkway Church is full of outreach and mission language, with the involvement over a twelve-year period with Nicaraguan missions characterizing the conviction of the congregation for living out their Christian faith. More than 20 members of the congregation have participated in trips to Nicaragua, where they have financed and helped build a preschool and helped expand a medical center. Money was made available through the church to support a child from Nicaragua and bring the child to the United States for medical treatment and surgery.

Parkway UCC has always been concerned about a creative youth program, and with the increasing number of youth in the congregation, the church added the Rev. Rhonda. L. Davis to the staff in 2001 as director of its Christian Education Program. Her effectiveness in this area soon earned her the title of Minister of Spiritual Formation.

Rev. Thomas W. Mann retired in 2007 after a very successful ministry of leading this exciting congregation for more than twenty-two years. The congregation felt that after such a long and successful journey with a pastor, they should take time to evaluate and plan before calling new leadership. Rev. David E. Derryberry was engaged on January 27, 2008, as Intentional Interim Minister to lead the congregation through the process of determining future goals for the church before a new minister is called.

The design for and success of the ministry of Parkway UCC Church has been summed up quite well by one of their young people who said, "Your affirmation, incredible love and welcome" have nurtured me "as if the clouds themselves have come down to hug me and tell me what a wonderful person I am."

Pastoral Leadership Since 1965

Rev. Richard L. Muse	**1964-1969**
Rev. Jesse Jeremiah Sell	**1969-1971**
Rev. William M. Everhart	**1971-1972**
Ministers from Pastoral Care Baptist Hospital, Supply	**1972-1973**
Rev. George W. Bowman, III	**1974-**
Rev. Paul B. Robinson	**1974-1984**
Rev. Dr. Thomas W. Mann	**1984-2007**
Rev. Rhonda Lynn Davis	
Minister of Spiritual Formation	**2001-2004**
Designated Associate Minister	**2004-2006**
Rev. David Eugene Derryberry, Intentional Interim	**2007-**

Wentz Memorial UCC

3435 Carver School Road, Winston-Salem, NC 21705
Membership: 57

Wentz Memorial UCC was organized in 1921 as People's Congregational Church. It was first located on East Fourteenth Street in Winston-Salem where the original building was constructed with help from the American Missionary Society of the Congregational Church. Because of redevelopment around its original site, a new location was obtained at 3435 Carver School Road where a new church building was constructed. Ground was broken for this new building on November 27, 1977, but it was not completed and dedicated until April 20, 1980.

Wentz Memorial United Church of Christ was organized on October 21, 1921, as People's Congregational Church by the Rev. Dr. Samuel F. Wentz. There were 35 charter members. A site for a church building was purchased at 1508 East Fourteenth Street in Winston-Salem, North Carolina. After members and friends were able to raise enough money to pay for the site, Dr. Wentz made at least two trips to New York to the national office of the Congregational Building Society of the American Missionary Society and secured funds to help construct a church building. The building was begun in October of 1923, but before it could be completed, Dr. Wentz became ill and died on February 9, 1924. The congregation changed the name of the church at that time to Wentz Memorial in his memory.

The building project was completed under the leadership of the new pastor, Dr. George Jefferson Thomas, and dedicated June 29, 1924. Dr. and Mrs. Thomas launched a church program that was unique for that time in history. It was reported in the history that appeared in the 65th Anniversary booklet:

"Mrs. Winnie Cornelia Thomas, wife of the pastor, organized and managed the kindergarten and nursery programs. Other age groups were included in the social service program also. Activities included Girl Scouts, Boy Rangers, and the Sunshine Band. Cooking and sewing classes were arranged for adults. Musical concerts, children's plays, lectures and addresses by outstanding civic, political and religious leaders were presented."

Dr. Thomas served the church until 1945, and remained active until his death in 1963. Rev. James A. Eaton from Hood Theological Seminary in Salisbury, NC became pastor of the church in March of 1946 and served until November 14, 1948. Dr. Joseph Norenzo Patterson was called as pastor in March of 1947 and successfully led the congregation in the transition into the United Church of Christ and the construction of a new church building. Because of the redevelopment taking place around the Fourteenth Street building, it became evident the congregation needed to find a new site. A new location was obtained at 3435 Carver School Road. Athough it took a considerable amount of time for the relocation to take place, ground was broken for a new building on November 27, 1977. Dr. Patterson never saw the building completed, having died of a heart attack on February 4, 1978, but he and his wife, Edith Hayes Patterson, were responsible for leaving a significant impact on the church with their emphasis on youth in the church, as well as making creative use of drama and music within the life of the congregation.

Rev. Harold Sims became pastor of the congregation in November of 1978 but stayed only a short time before accepting a call in June of 1979 to a pastorate in Detroit, Michigan. He was followed by Dr. Marion Robert Blair, who became pastor of the church on December 9, 1979, and immediately introduced the theme for the church as "Growth and Progress." The theme was taken seriously by the congregation, and after the dedication of the new church building on April 20, 1980, many new programs were introduced. One such program was the Alternative Program for the Elderly and Handicapped, which was a successful community program that was transferred in 1985 to the Winston Lake Family YMCA. Christian Education became a priority for the congregation, and Mrs. Saundra Blair, wife of the pastor, became the first person in the Southern Conference to be certified by the United Church of Christ as an Accredited Church Educator by action of the National Committee on Certification for Church Educators.

Rev. Leowen Evans of Cary, NC, accepted a call and served as pastor of the congregation for one year in 1989. He had previously served as the guest speaker for the 75th Anniversary celebration and helped make the anniversary a homecoming to remember. In 1991 Rev. Henry Lewis became the Interim Minister. After a period of study on the rich history and religious philosophy of the United Church of Christ, he became a fully ordained minister of this denomination and was installed as the pastor of Wentz. Rev. Henry S. Lewis served from 1992-2002. He met regularly with the boards and committees and urged the membership to invite others to worship with Wentz Memorial. The focus was on service, worship, and fellowship. The congregation enjoyed his inspiring messages, homecoming activities, and an ecumenical relationship with Grace Presbyterian Church in providing a Vacation Bible School for children in the neighborhood.

In 2003 Rev. Renee Griffin of Greensboro, NC, became the first female pastor of Wentz Memorial UCC and was installed on November 23, 2003. During the first four years of her ministry, Rev. Griffin established a weekly Intercessory Prayer Ministry, Advent and Lenten Bible studies, and encouraged the publication of a church newsletter, The Wentz Witness. She also incorporated a Children's Meditation into the worship service that is led by four church members. Wentz has been outspoken in its concern about the academic achievement gap for African-American students, is an advocate for the education of all children, and is an active and founding member of the Carver School Road Network for Better Education. Wentz organized and held "Walking to Excel" in 2006, a community walk to raise awareness and encourage support for neighborhood students, and the faculty and administration of Carver High School. Wentz has brought several musical and dramatic productions to the community under the direction of Mrs. Flonnie Anderson, Mrs. Simona Allen, and Dr. Connie McKoy-Click, most notably in 2004 during the Advent season. The congregation throughout the years has continued to enjoy a warm fellowship with Parkway UCC and shares annually in a moving Maundy Thursday service. Wentz Memorial UCC is a small but proud congregation with strong ties to the history and values of both the Southern Conference and the United Church of Christ, and strives to be a witness to the words of the Apostle Paul in Philippians 4:13: "I can do all things through Him who strengthens me."

Pastoral Leadership

Rev. Samuel F. Wentz	**1921-1924**	**Dr. Marion Robert Blair**	**1979-1988**
Rev. George Jefferson Thomas	**1924-1945**	**Rev. Leowen Evans**	**1989-1991**
Rev. James Eaton	**1946-1948**	**Rev. Henry S. Lewis, Jr.**	**1992-**
Dr. Joseph Norenzo Patterson	**1949-1978**	**Rev. Rene Griffin**	**2003-**
Rev. Harold Sims	**1978-1979**		

(Material taken from 65th Anniversary Booklet from the congregation, November. 1986.)

Tabernacle United Church of Christ

4245 Courtney-Huntsville Road, Yadkinville, NC 27055
Membership: 72
Organized: 1967

Pastoral Leadership Since 1965

Rev. O. A. Hazel	1967-	Rev. B. F. Whitlock	1980-
Rev. D. W. Bethea	1972-	Rev. W. A. Vanderburg, Jr.	1986-
Mr. C. Poole, Student	1978-	Rev. M. D. Harper	1996-

Elk Spur UCC

715 Elk Spur
Fancy Gap, Va. 24328
Membership: 28
Organized 1924

Cana UCC

169 Brushy Ford Road
Rocky Ford, Va. 24317
Membership: 107
Organized 1923

In 1919 a young lady by the name of Iola Hedgepeth came from Suffolk, Virginia, to the Fancy Gap, Rocky Ford area of Virginia to reach out to the people on behalf of the Christian Church. Since she was a teacher, she was interested not only in the church life of the people but also in offering them learning opportunities. She lived with families in the area and began teaching students of any age "in any building she could find." Persons were willing to walk many miles for the education she provided.

Iola convinced the people to build churches both in Fancy Gap and in Rocky Ford, and the men of the communities set to work cutting trees and forming boards for the construction. She wanted sanctuaries for worship and in addition at least two rooms added to the building for use during the week as school rooms. She was able to appeal to the community and secure everything needed to equip a beautiful church and school. She managed to organize two Christian Churches, one at Rocky Ford, which celebrates its organizational date as 1923, and one at Fancy Gap, which celebrates its organizational date as 1924. She started three schools: Ivy Hill, Fancy Gap, and Rocky Ford.

Iola Hedgepeth fell in love with a man from Fancy Gap, and they were the first couple to be married in the Elk Spur church. The couple had one son, Jesse Hedgepeth Meredith, who became a doctor at Wake Forest University Baptist Medical Center in Winton-Salem, NC. Iola continued to serve in the area for many years and was highly respected for her intelligence, personality, and willingness to be of service to others.

The congregations in Fancy Gap and Rocky Ford followed the Christian Church through the merger with the Congregational Churches and into the United Church of Christ. Over the years, these small congregations have been served by ministers from the various Christian and Congregational Christian Conventions and from the Southern Conference of the United Church of Christ. The church at Rocky Ford voted to disassociate from the Southern Conference, but the Elk Spur congregation continues to be quite closely aligned with the denomination.

Some of the persons who have provided pastoral services to these churches over the years are: the Madrens (father and son James), the Wolfe family, Dwight Moore, Richard Cheek, Al Brinker, Ed Alcorn, Richard Kirk, William Andes, and Nelson Weller.

(History provided by Dorothy Hawks Utz, Fancy Gap, Va. A member of Elk Spur UCC)

CHAPTER IV

From Local Congregations to Institutions

If local congregations are to fulfill their unique callings, they will continually seek ways to respond to the needs of the time of history in which they serve. This quite often becomes the motivating force behind the establishment and ongoing ministry of important educational and benevolent institutions.

Both the Evangelical and Reformed Church and the Congregational Christian Churches were concerned about an educated clergy as well as the education of the general public. Local congregations in the 1700s and 1800s often built buildings for worship which served during the week as school buildings. Even before local churches had met all of their budgetary obligations for buildings they had erected, a visionary individual or group would call on them to reach out and help finance a needed project. This happened with the establishment of such things as educational institutions, children's homes, retirement centers, and hospitals. Almost all of the community institutions in the United States that serve the needs of people were at one time in their histories related to the Christian church.

The brief histories that follow are examples of the church at work in mission and ministry. Perhaps as this brief history is shared, persons will be moved to learn more about how the church is related to meaningful community services across the Southern Conference and will be inspired to participate more fully in such endeavors. Catawba College in Salisbury, NC, was established by the Reformed Church and then through the merger, became related to the Evangelical and Reformed Church. It has always played an important role in training persons for ministry as well as other creative vocations. As an educational institution, Catawba has benefited greatly from the support of churches and individual church members both in its birth years and throughout its history. Elon University can trace its origin to ministers and members of the Christian Church which later, through merger, became part of the Congregational Christian Churches. It too has remained close to the church over the years and has trained persons for ministry in a variety of fields. While Elon University is not located within the present geographical boundaries for which this project was designed, it is included here because it has been and continues to be supported by the former Congregational Christian Churches located in the Western North Carolina Association of the Southern Conference, and it has gained respect and support from former Evangelical and Reformed congregations.

Each of the benevolent institutions for which a brief history has been included was established by the church and continues to receive support from churches as well as from individual church members. Nazareth Children's Home and United Church Homes and Services both trace their roots to the Evangelical and Reformed side of the United Church of Christ. Although the retirement home was chartered in 1961, it did not have facilities for service until 1971, which was after the formation of the Southern Conference. This means that it might be recognized as a product of the combined effort of the merged church bodies. Elon Homes for Children, while its original campus is located outside the defined boundaries for this project, now has a campus in Charlotte, NC. Elon Homes for Children traditionally has been supported by many of the churches now in covenant through the Western North Carolina Association of the Southern Conference.

The Southern Conference is blessed with strong institutional ministries which are an integral part of the United Church of Christ, and these institutions are both related to the church and are an extension of the ministry of the church. It was the vision and dedication of local churches that brought these ministries into being, and the services offered by these institutions now in turn add strength and vibrancy to the church.

CATAWBA COLLEGE

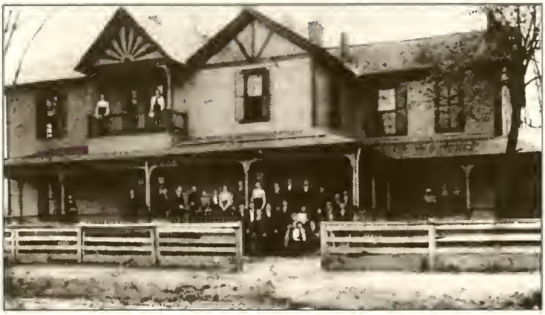
2300 West Innes Street
Salisbury, North Carolina 28144

CATAWBA COLLEGE

Catawba College was established in 1851 in the town of Newton, a center of commerce in the foothills of western North Carolina. This region had been settled by hardy German pioneers who had traveled in the 1740s from eastern Pennsylvania to settle in the valleys of the Haw, Yadkin, and Catawba Rivers. Bringing with them a strong cultural and religious heritage, these pious settlers established the North Carolina Classis of the Reformed Church in 1831, and shortly thereafter in 1834 established an Education Society to send young men to certain northern schools of the Reformed Church so that they might be educated as ministers and return to the south to serve.

The tradition of placing a high value on education was strongly emphasized in a meeting of the Reformed Classis at St. Matthew's Reformed Church, Maiden, North Carolina, in 1848, where it was suggested that the Education Society "found a college of our own in our own midst." Bearing the name of the Indian tribe which had already lent its name to the county and nearby river, Catawba College opened in 1851 with a gift of ten acres of land and a capital investment of $15,000. Its first principal was Rev. C. H. Albert, and its main responsibility at that time was to help train men for the Christian ministry. The years that followed were filled with a fair level of prosperity for the growing institution, reflecting the economic climate of the area, and the curriculum was expanded to educate men for more vocations than Christian ministry. The Civil War brought drastic changes, however, reducing the availability of funds and students. During the war years, the college became an academy, operating as Catawba High School from 1865 to 1885. With men returning home from the war who desired an education, and under the leadership of Dr. Jacob Clapp, the school took on its original design and has functioned ever since as Catawba College. Dr. John A. Foil joined Dr. Clapp in helping to expand the school both in terms of size and the quality of education to be offered. By 1891 classes were added in the "Science and Art of Teaching" and with the admission of Dr. Foil's two daughters, who were anxious for an education beyond what the local academies offered, the college was on its way to becoming coeducational.

In 1890 Catawba College became a coeducational institution. Even with the addition of women to the



Matron's Hall was built originally as the president's house but served as the woman's dormitory and dining room after about 1888. Helen Foil Beard was the first woman to graduate from Catawba College on May 18, 1893. She lived in this house during her college career. The 1892-93 College Catalogue indicated that the atmosphere at the time was "mild and parental" but "firm and decisive." An accomplished matron furnished them a "refined Christian home" and cared for all lady boarders. Miss Foil paid $20.00 a term for tuition. Board was $4.50-$5.00 per month, and furnished rooms in the dorm were 50 cents with lights and fuel about $3.00 a year.

student body, the College struggled to overcome the hardships brought on by the war. Responding to the offer of a partially constructed dormitory-administration building and several acres of land in Salisbury, the campus in Newton was closed in 1923, and the college reopened in Salisbury in 1925.

Rev. Dr. Elmer R. Hoke (12th President 1924-1931), a prominent minister and professor from Hood and Lebanon Valley Colleges, was called as president of Catawba when it reopened in Salisbury. When he arrived on April 1, 1925, the campus was nothing but a field of barren clay. It was his task to organize and establish an old college in a new place, but he was equal to the challenge. During his presidency, the college was accredited by the state of North Carolina as a four-year school of higher learning, eight essential buildings were erected, and a sufficient enrollment of students promised the college a bright future. Dr. Hoke was succeeded by **Dr. Howard R. Omwake (13th President 1931-1942)**, who at the time was Dean of Franklin and Marshall College of Lancaster, Pennsylvania, another college related to the Reformed Church. He accepted the presidency with the goal of making Catawba College "one of the best small colleges in the South." He served Catawba College for ten years and endeared himself in the hearts and lives of the whole Catawba family as well as the community of Salisbury.

Omwake-Dearborn Chapel

The next president was **Dr. Alvin R. Keppel (14th President 1942-1963)**, a vigorous and energetic leader who came to the college in 1942. His legacy was to join with the Board of Trustees in improving the physical facilities and increasing the endowment of the college. Under his leadership, buildings were refurbished, the endowment was doubled, 100 acres of land were added to the campus, faculty housing was purchased, and a new residence hall for men was added. With all of this change, Dr. Keppel did not overlook the purpose of a small Christian college. One of the important things he did was inaugurate a monthly vesper service which enabled students to hear some of the best preachers of the nation. This statement by Dr. Keppel characterizes his administration: "Catawba's ultimate objective must be to help fashion not merely good doctors, good lawyers, good business executives, or good breadwinners, but good men." During his twenty-five years as president of the college, the Evangelical and Reformed Church, which at that time was Catawba's parent body, merged with the Congregational Christian Churches to form the United Church of Christ. While the College continues to maintain affiliation with the United Church of Christ, there are no sectarian restrictions at the college, and faculty and staff continually seek to maintain an atmosphere congenial to all students in search of truth.

Dr. Donald Curtis Dearborn (15th President 1963-1967) assumed the presidency of Catawba College on March 1, 1963. He had been Registrar and Dean of the College as well as a professor of mathematics. He was deeply involved in the service of the church, which helped make him a good choice at that time. Dr. Dearborn was able to help significantly with the shaping of the new organizations of the United Church of Christ, the Southern Conference, and the Western North Carolina Association. Under his presidency, the school continued to grow and expand, and four beautiful buildings were constructed: the Chapel, the College-Community Center, and Abernethy Hall and Woodson Hall dormitories.

After the untimely death of Dr. Donald C. Dearborn (1963-67), **Dr. Martin L. Shotzberger (16th President 1968-1980)**, dean of University College, University of Richmond, was named 16th President. Dr. Shotzberger's tenure at Catawba, which began in August 1968, was marked by change and occasionally by turbulence, which was not unusual for that time in history. His first few years featured much activity in faculty development, construction and improvement of physical facilities, and changes in student life policies. The last few years of his presidency were greatly hampered by financial shortfalls.

When Dr. Shotzberger's tenure began, plans were already moving forward to build a new physical education center and to renovate the old gymnasium as a much-needed student center. The Catawba Challenge, a campaign to raise five million dollars which had begun during Dr. Dearborn's administration, was underway. The college wanted to sell federally-secured bonds in 1969 to help with finances, and in order to do that, the charter of the college had to be amended to eliminate any claim of the Southern Conference of the United Church of Christ as to control and ownership. The revised charter made the Board of Trustees solely responsible for the functioning and ownership of the college.

Administration Building

In September 1970, the physical education center was dedicated and named for trustee Julius Abernethy of Newton, with the new gymnasium named for Enoch and Dorothy Goodman of Salisbury. The renovation of the old gymnasium to create a student center was dedicated in March 1971 and was named for President Elmer Hoke (1924-31). In 1973, Pine Knot Hall and Newton Hall (now Hurley Hall) were converted from faculty to student housing. Renovations in 1976 included an administration suite in the Hedrick Administration Building and air-conditioning and carpet in the library. During the late seventies, lower registration of students and finances were a problem. Dr. Shotzberger officially resigned in May 1980, and his presidency ended on June 30.

At the Board of Trustees meeting on June 17, 1980, **Dr. Theodore Leonard (17th President 1980-1981)** was named acting president of the college, and Claude Abernethy, Jr. would become acting board chairman. At the faculty/staff conference that opened the academic year on August 18, 1980, Dr. Leonard remarked, "I love Catawba College, and that's why I'm serving in this capacity as acting president." He also stated that he was not accepting any salary. He closed by urging all college employees to "adopt a strong, positive attitude and present a strong picture of leadership to the students." On January 28, 1981, the Board elected Dr. Stephen Wurster to the presidency. Also on January 28, the trustees voted to delete the word "acting" from the minutes that recorded Dr. Leonard's appointment and to name him the 17th President of Catawba College.

As **Dr. Stephen H. Wurster (18th President 1981-1992)** took office, his most immediate concern was "bringing financial stability to the campus by building on the start already made by staff and trustees." Alumni giving increased dramatically, student enrollment was up, bringing in additional revenues, and community fund-raising helped improve the financial position of the college.

A formal observance of Founders Day was reinstated in 1983-84. North Carolina Governor James Hunt and UCC Southern Conference Minister Dr. Rollin Russell participated in the celebration. Deferred maintenance was addressed during that year, and over $300,000 was spent on campus improvements, much of which was applied to dormitory upgrades. Even though the Trustees had voted to eliminate the claim of the United Church of Christ on the College, the relationship with the United Church of Christ was emphasized during this effort, with various faculty, staff, and trustees speaking in more than thirty-five churches of Western North Carolina Association.

At its annual meeting on March 19, 1986, the

Board of Trustees authorized and launched the most ambitious financial campaign in the 135-year history of the institution. The trustees approved a goal of $15 million and pledged to give a least half that amount as a Board. The campaign was designed to be conducted over a three-year period and was named The Campaign for Excellence. By September 1986 the college had received commitments of over $12 million in support of the campaign. That figure included the largest single gift up to that time from residents of Salisbury, Ralph and Anne Ketner. This gift funded the construction of the Ketner Hall to house the Ketner School of Business and the Division of Education.

By the end of l986, the Campaign for Excellence had raised over $28 million, which helped in gaining new facilities and increasing the endowment of the College. Two of the new buildings were Cannon Student Center and the Ketner Building,

In the late summer of 1992, Catawba lost its 18th president when Dr. Wurster died on August 28, following heart surgery. He was only fifty-one, and he had served eleven years as president of the college.

The Executive Committee appointed fellow trustee, **J. Fred Corriher, Jr. (19th President 1992-2002)** of Landis, NC, as interim president of Catawba College. In accepting the post, Corriher commented, "For me personally, the task of helping carry on Dr. Wurster's work, even on an interim basis, is both humbling and challenging. I will need the prayers and support of all those who love Catawba."

On January 12, 1993, the Board of Trustees elected Corriher the 19th president of Catawba College. Corriher was a person with deep Catawba ties. His grandparents, Lotan and Ida Linn Corriher, attended Old Catawba. His grandfather had played an important role in Catawba's move to Salisbury. Both his grandfather and father, J. Fred Corriher, Sr., had served as Catawba trustees. Corriher was a Catawba graduate, class of 1960, and had received the O. B. Michael Award in 1979, an honorary degree in 1984, and the Trustee Award for outstanding service to the College in 1991.

In the spring of 1993, the trustees approved the goals of Renaissance 2001, which was Corriher's vision for the future:

"A Catawba recommitted to its heritage as a values-oriented Christian liberal arts college; a college with a renewed sense of community which brings about an enriched campus life for students, faculty, and staff; an empowered and invigorated faculty stretching the limits of academic innovation and excellence; and a college with the capital, physical, and human resources in place which assure the fiscal soundness of the enterprise."

In 1994, President Corriher announced three significant financial developments. A bequest from Leona Fleming Herman, a 1918 graduate, established an English professorship named for her. Her gift of $750,000 set a record for its size for Catawba alumni. The largest life income gifts from faculty and staff in the college's history were due to the generosity of Frances Wentz and Raymond Jenkins. The Cannon Foundation gave funds to set up a campus computer network.

Also in the fall of 1994, a new mission statement for the college was approved by faculty and trustees:

> ***"Catawba College is committed to helping students achieve personal goals through an education rich in personal attention that blends the knowledge and competencies of liberal studies with career preparation. Catawba College draws strength from Judeo-Christian values, sustains a dynamic community of learners and seeks to unite a diverse population of students, faculty, and staff as active co-participants in scholarship and service. Catawba College prepares students to reach their highest potential while becoming responsible citizens with a zeal to enrich human life."***

The Lifelong Learning Program was launched as a pilot program in the Spring of 1995 with the intent to offer a full program in the fall. This program for non-traditional students offered the opportunity to pursue a bachelor's degree on evenings and weekends. The Spring pilot was successful, and in the Fall, 97 students enrolled in the program which offered the Bachelor of Professional Studies degree.

In 1996 trustees approved a new curriculum developed to meet the challenges of the next millennium, and at a meeting on February 11, 1997, they approved three new degrees: Bachelor of Arts, Bachelor of Science, and Bachelor of Fine Arts.

In the spring of 1997, Catawba was named to the John Templeton Foundation's Honor Roll for Character-Building Colleges. The college reached its highest enrollment ever when school opened in August 1997. In that same year, the trustees authorized a new capital campaign, "The Campaign for Catawba - Continuing the Tradition of Excellence." Goals for the campaign included several new facilities and some major renovations: Center for the Environment, the field house, and a number of other additions and improvements. The largest single gift in Catawba's history was announced. Mrs. Elizabeth Stanback contributed $6 million to construct the new Center for the Environment, using an innovative plan that called for the use of recycled materials.

In the midst of such an exciting academic year and expansion, the college kicked off its observance of its sesquicentennial year with a trip to its roots in Newton on December 10, 2000. President Corriher reminded the group that the gathering was in honor and memory of "those stalwart souls who, well over 150 years ago, had a vision of a fine institution of higher education to serve the young men of central North Carolina." The group then went to the College's original site in Newton. Only a single granite step from one of the buildings remains where a plaque marks the spot.

The celebration continued into the 2001 and 2002 academic year with an impressive opening convocation followed by a birthday party in front of the student center. This academic year opened with a record enrollment of 1,435 students. This figure also reflected the largest Lifelong Learning enrollment thus far, approximately 400 adult students.

The new Center for the Environment was dedicated on September 20, 2001, and five days later, President Corriher announced his retirement, which would be effective on September 1, 2002. Corriher said, "Serving Catawba College as her president for the past nine years has been the greatest honor and privilege one could ever receive." He noted that he had been involved with Catawba as student, staff member, trustee, and president, all in all, thirty-three years of his life! He concluded, "It is time to move on and make a place for Catawba College's new leader."

At President Corriher's final meeting with the Board of Trustees, it was announced that the "Campaign for Catawba" had gone beyond its goal of $56.5 million to reach $59.6 million. While much of this money went for new buildings, renovation, and infrastructure improvements, the endowment was increased by $12 million. By the end of Corriher's administration, the endowment had risen from $7.5 million to $33.5 million. In addition, deferred gifts of over $12 million had been pledged to the endowment. Vice-President for Development Tom Childress noted that this enhanced endowment is "Catawba's insurance for the future."

On March 20, 2002, the Presidential Search Committee members presented **Dr. Robert Knott (20th President 2002-2008)** to the Board of Trustees as their choice for the 20th president of Catawba College. Dr. Knott officially assumed office on June 1, 2002. He brought a great deal of administrative ability to this position. Dr. Knott had been President of Tusculum College in Greeneville, Tenn., from 1989-1999 and came to Catawba from the position as Chancellor of Mars Hill College in Mars Hill, NC, a position he held until coming to Catawba as its President in 2002. He had also been a teacher of philosophy and mathematics at the college level.

Under Dr. Knott's leadership, Catawba College creatively faced challenges and made substantial progress toward achieving the goals set forth in its strategic plan. Also under Dr. Knott's leadership, the College once again embarked on a campaign to grow its endowment in order to become competitive with other educational institutions. The goal for that endowment campaign was set at $35 million, including outright gifts, pledges, and deferred commitments. That goal was exceeded and is expected to surpass $40 million by January 2009. The development staff, led by Senior Vice-President Thomas C. Childress (1995-2009), was honored by Catawba College for their fine achievement of raising over $100 million for the college endowment.

During Knott's Presidency, the institution also embarked on an ambitious campus facilities campaign. It included the construction of five new residence halls comprising Abernethy Village, which opened in August 2007 and is housing upper-class students; renovations to Hoke Hall, to house the College's Information Technology Center; renovations to the Corriher-Linn-Black Library; and an addition to the Cannon Student Center.

Catawba's student body underwent some transformations under Knott's leadership. One of the goals of the strategic plan was to recruit students of stronger academic ability who would be able to persist in their college studies to graduation. The average SAT score for incoming students was increased, and the retention rate for freshmen to sophomore students was also increased, with both reaching an all-time high for the college.

The College has made great strides in updating its information technology infrastructure on campus. Wireless connectivity is available in all residence halls on campus and in the majority of other buildings. A new scheduling software package and a new campus security card were implemented to keep the college current with modern technology.

In 2003, Catawba College became one of 39 colleges and universities nationwide to receive a major grant from the Lilly Endowment, Inc. With funds from that grant, Catawba College founded the Lilly Center for Vocation and Values. Director of the Lilly Center is Dr. Kenneth Clapp, who also serves as Senior Vice-President and Chaplain of the College.

In 2006, Catawba College received a renewal grant from the Lilly Endowment, Inc. This sustainability grant allows The Lilly Center at Catawba College to promote programs that help participants, especially students, discover and use their gifts in ways that serve others. The funds help create programs with a special focus on encouraging students to consider how they can make a real difference in today's world through the Christian ministry.

When Dr. Robert E. Knott retired May 31, 2008, after six years as Catawba's 20th president, the Board of Trustees established the Robert E. Knott Endowed Faculty Development Fund in his honor. While making the presentation, Board of Trustees Chairman Tom Smith told Dr. Knott that the fund would help assure that the focus Dr. Knott placed on academics at Catawba College during his tenure as President would continue.

Dr. W. Craig Turner (21st President 2008), who served six years as President of Hardin-Simmons University (HSU) in Abilene, Texas, became Catawba College's 21st President on June 1, 2008. The College Board of Trustees approved Turner's nomination at its February 19, 2008 meeting following a recommendation by the College's Presidential Search Committee.

CATAWBA COLLEGE TODAY

Catawba College has thirty buildings on 276 wooded acres. It has been recognized for its 189-acre, on-campus ecological preserve and its new 300-acre wildlife refuge. Nearly 1,400 students representing over thirty-four states and twenty foreign countries attend Catawba. The student body is fairly evenly divided among men and women.

Like the student body, the Catawba faculty is cosmopolitan in nature. It embodies a significant range of opinions and philosophy. In 2002 the college had seventy-eight full-time teaching faculty with over 70% holding the doctorate or terminal degree in their discipline.

Catawba has a faculty-student ratio of approximately 1:11, which means that a faculty member is always available to aid and counsel a student and to offer support in the sometimes difficult developmental process. Former students often attribute their success to the fact that faculty members cared about them as persons, not just for their academic performance. Catawba College is governed by a Board of Trustees of over 45 men and women representing a broad spectrum of leadership from various constituency groups within the College community as well as alumni, and the United Church of Christ.

The College is proud of its accomplishments in many areas and especially through the Lilly Foundation in the establishment of the Vocation and Values Center. Although the money from the Lilly Foundation may not be available long-term, the College is committed to continuing the program, which includes the following goals:

- To help students begin the process of identifying their own unique sense of vocation, their "calling" in life.
- To encourage students to consider how their religious faith relates, or could relate, to their choice of vocation.
- To encourage students to consider the many ways that Christian leadership, community service, and a secular career can be combined within a broad concept of vocation.
- To promote a serious exploration of the idea of vocation among all students at Catawba College, including those with less immediate interest in a theological career or a career in community service. The Center believes that all students, if encouraged to consider seriously their lives and their futures, will prefer a path that enables them to improve the world in which they live.

In keeping with its strong ties with the church, the College has established an Endowment for Campus Ministry and has raised money to assure the presence of a campus chaplain even if budgetary restraints prevent funding such a position.

Since Catawba opened its doors in the Salisbury community in 1925, it has built a tradition of successful graduates who continue to honor the College by their achievements and enable Catawba through their support to strengthen that tradition with each entering class. These graduates include physicians, attorneys, teachers and college professors, corporate executives, actors and musicians, social workers, clergy, and others who contribute to our society in a variety of ways.

Much of the material for this brief history was gathered from the 150th-year history titled *A College Of Our Own*, by Dearborn, Jenkins, Keppel, Corriher, Setzer and West.

MDCCCLI

ELON UNIVERSITY

2700 Campus Box
Elon, North Carolina 27244

ELON UNIVERSITY
VISITOR PARKING

Elon University is located at Elon, North Carolina and is related to the United Church of Christ through one of the church bodies that came together to form this denomination. Elon traces its roots to the Christian Church and has received a great deal of support from the Congregational Christian Churches over the years. It has a rich history and continues to maintain a strong church relationship.

Elon was founded by the Christian Church in the South in 1889 and has become one of North Carolina's outstanding central piedmont area universities. The history of Elon can be traced to the influence of early Christian school teachers who organized classes for local students, often in their homes or the church meeting houses. In 1826, the Rev. Daniel Kerr began Wake Forest Pleasant Grove Academy for males near Raleigh, NC, assisted by his wife. That school was sometime later moved to Orange County near Hillsborough, NC, where it became known as Mount Pleasant Academy. By 1839 the school had become Junto Academy. Although Kerr's school was a private undertaking, he became the pioneer sponsor of education within the denomination known as Christian. He claimed that the academy which he organized was "conducted upon the true principles of Christianity, without any sectarian influence or bias." In 1848 it was moved to Pittsboro, in Chatham County, and closed two years later when its founder died. Kerr's widow moved to Graham in 1851, where, with her background in working with her husband, she opened a female seminary.

At the 1849 Conference of Christian Churches, a local congregation submitted a letter asking for the establishment of a seminary of learning in the town of Graham, undoubtedly inspired by Mrs. Kerr's school for women. Rev. John Holt purchased land, and a school was opened and operated as the Graham Institute. In order to make it a truly denominational project, the committee responsible for opening the school sought and gained cooperation from the Eastern Virginia Christian Conference. This readiness of cooperation and generosity on the part of Virginians constituted invaluable support of the institution being formed, support that continued throughout the years. Graham Institute opened in 1851 with enrollment of males only, leaving Mrs. Kerr's school as the only choice for female students.

The school discarded the name "Institute" in 1859, and the Christian Church was issued a charter for Graham College. A Biblical department was added to prepare students for ministry and widen the opportunities for enrollment. Because Graham, NC had become a center of learning in North Carolina for the Christian Church, the Conference appointed a committee to begin the process of providing for general education as well as providing facilities for young men to begin their work for ministry. There were at this time 70 students enrolled to study for the ministry. The school hit hard times and continuous scarcity of funds with wartime conditions, and the college was forced to close with a debt that left them with no recourse but to sell the property.

When the war ended, Rev. William Long, who had grown up near Graham, returned and opened Graham Female Seminary, but his ambition was to provide education for both sexes. Because the growing town of Company Shops (now Burlington) was a strong area for the Christian Church, Long felt it was an ideal location to establish a larger institution, and he began making appeals to the denomination. Funding was not immediately forthcoming, so Rev. Long, using his own resources, purchased the former Graham College property, and opened Graham High School. A leading educator of the time spoke of the school as "one of the best in the country." In 1881 Rev. Long and his brother Daniel obtained an amendment to the school's charter, changing its name to Graham Normal College. Faculty and students of the college were of the highest caliber throughout the course of its history, with five graduates going on to become college presidents. Still, the goal of a four-year, liberal arts college had not been reached.

Because conditions had improved in the country after the war, and because the denomination was now stabilized as the Southern Christian Convention, mission work such as education could be moved forward. At the denomination's 1882 session, the Committee on Schools and Colleges made a recommendation to proceed with a four-year college for both male and female students. The committee leased Graham Normal College, a temporary move pending official confirmation by the convention. Both the North Carolina and Virginia Conference and the Eastern Virginia Conference had enthusiastically endorsed the action of the committee and requested its approval by the Southern Christian Convention. However, that organization was not scheduled to convene again until 1890. An unheard-of special session was convened in September of 1888, held in New Providence Church in Graham, which was "one of the most progressive steps ever taken by the Christian Church in the South." One of their mandates was to determine a place of permanent location for the school.

Interest was soon expressed by several communities to have the institution located in their area, and due consideration was given to each. The town of Graham emerged as most favorable because of long having been the educational center of the Christians in North Carolina as well as being a center of congregational strength. Some of the real estate could not be acquired, and church officials began to seek another location. Because several communities were vying for the honor, the board decided to choose a site that was not within the boundaries of any municipality. Mill Point was the one location that met all requirements, and in 1888, it was officially chosen as the site for the proposed college. The tiny community was a quiet place where a college could be constructed with few distractions.

When preliminary work was underway, the next major decision was a name for the new school. The winning suggestion came from the fact that most of the trees left standing on the site were massive oaks. The name Elon, the Hebrew word for "oak," became the name of both the school and the town that grew around it. The legislature of North Carolina chartered Elon College in March of 1889 and placed the institution "at all times under the control of the general convention of the Christian Church." After acreage was purchased for the school, planning accelerated for the campus buildings as well as for the town itself. President Long promised that a church would be organized for the community, stating that although Elon College was the property of the Christian Church and "would forever remain such, yet its doors will ever be open to all who come seeking light and truth." In 1893 the town surrounding the school was incorporated as Elon College.

Funds for construction of buildings as the College progressed came from generous board members, local churches, and individual church members. President Long and his family assumed many extra responsibilities to ensure that work was completed, but despite the efforts of everyone responsible, buildings were still unfinished by autumn of 1890, the announced opening date. Arriving students were housed in the homes of local people, and some "camped out" in the unfinished buildings. Seventy-six students were enrolled when the college opened, and more arrived before classes began. Through the efforts of many, many people, through years of difficulties and sacrifices, Elon College finally became the long-awaited, four-year liberal arts college.

A plan to use Graham College as a preparatory school for Elon was lost when fire destroyed that campus, but a preparatory school was added to Elon. For such a small institution, the academic standing of Elon's faculty was as good, and perhaps better than, similar colleges throughout the United States and has remained so over the years.

The three members of the very first class to graduate from Elon in 1891 did so *cum maxima laud,* and all three became ministers of the Christian

Church. By 1893 the town of Elon College had been incorporated, and YMCA and YWCA chapters had become part of the campus scene. Since at this time there were no athletic programs, the students petitioned and received permission to establish a very rough "gym" in an unused room on campus. By 1900, the first intercollegiate sport, baseball, was added, and the student body as well as the faculty was increasing.

The threat of fires was always a concern, as there was no type of fire protection either for the town or the College, and in 1892 and 1893, fires were successfully extinguished without major damage, due in part to the night rounds made by President Long.

Despite such handicaps, a total of 257 undergraduate students had matriculated by 1894. With the resignation of Rev. Long in 1894 due to the unremitting attention required for the job, an era ended.

The new century brought to Elon the advances of electric lights, running water, and steam radiators. As academic progress continued, one event stood out showing the uniqueness of the institution...the college acquired a patriarch! The Rev. James Wellons, who had retired from active ministry because of his age, had no wife or family, and since he had devoted his entire life to the ministry and to causes such as Elon, he had no place to live and few financial resources. Because of his long years of faithful service, the Christian Church arranged for Rev. Wellon to reside at the college and provided him the services of a caretaker, "Uncle Pinkie" Comer. He was happy in his new home, walking around the campus, serving as a trustee, and offering lengthy prayers before meals!

The year 1910 brought the Clio Literary Society and the growth of more athletic programs, which now included basketball.

The country was once again engaged in a war, and large numbers of Elon students volunteered for service, with some graduating in khaki uniforms and some graduating in absentia. Around 1918, the United States Secretary of War announced plans to offer instruction and equipment for military training to colleges with an enrollment of at least a hundred male students. The board approved, and a unit of the Students' Army Training Corps (SATC) was formed. Many changes occurred at Elon after World War I as students had been exposed to the "outside" world. Students formed a Student Council and elected as their first president Miss Toshio Sato, a member of the class of 1920 and the first Japanese graduate of Elon.

1923 brought another devastating loss from fire. The Main (Administration) Building was completely destroyed, partly due to an insufficient water supply, although the Burlington Fire Department was able to save the adjoining building. With the influx of students following the war it was necessary to construct new buildings. In 1924 and 1925, five new buildings were constructed. In his report to the Southern Christian Convention in 1924, President Harper stated, "Elon College is enjoying the crisis of her heroic career. Born in poverty, nurtured in sacrifice, threatened with destruction by a disastrous fire, hedged about with standardization tests she must meet or lose her prestige, Elon faces the future battered but not dismayed. No college ever arose more triumphant from ashes than our Elon. And while the problems that confront her have sent many an institution tottering to her demise, Elon has all the vigor of youth and resiliency in her spirit."

The Christian Church has always taken pride in its fine institution of education, and this was evident when in 1926 they approved the placement of a monument to the Rev. James O'Kelly, recognized founder of the Christian Church, on the campus. The monument has become a favorite spot for photographs.

The Depression years of the 1930s brought financial woes, but faithful faculty members remained at their posts through a long period of partial salaries. Elon's old enemy, fire, consumed the West Dormitory Annex, which contained the dining hall, kitchen, and women's gymnasium in 1942. About this time, veterans were returning from World War II, and the college became crowded to capacity. Housing was a problem which took some time to overcome. Another change that was taking place was the number of students enrolling from many other states and various religious and cultural backgrounds.

During the war, Elon had engaged in a new endeavor, hoping that it would be financially rewarding. President Smith believed that the operation of a farm would ensure sufficient food for the campus. Additional acreage was purchased, a farm supervisor was employed, and for several years the farm did indeed provide nourishing food for campus use with enough sales to provide some profits to the school.

Elon boasts of a number of new buildings made possible as it received support from alumni and friends and made plans to become a university. The school has developed a beautiful campus where students are encouraged to walk and enjoy the inviting atmosphere.

During the 1950s, athletic programs of Elon assumed new importance and attention, numerous clubs were formed, adult education classes were offered, and the College continued to improve its institutional rating. Another era came to a close when in 1961 the railroad station in the town of Elon College was dismantled. This closing forced changes since the location of the college had been partially based on the transportation afforded by the railway. The other major change that was occurring in the nation began to affect Elon as well, that of integration. In 1963 the first black student was escorted to class by President Danieley, with no repercussions, and in 1969 Eugene Perry became the first black student to graduate from Elon.

The next two decades were ones of continuous growth, vitality, and program development at Elon, with enrollment reaching 3,000, basketball as the first women's varsity sport, the first student newspaper and radio broadcast, the addition of several Master's degrees programs, and the opening of an impressive Center for Service Learning. Elon hosted a number of celebrities, including President Jimmy Carter and Prime Minister Margaret Thatcher.

In the year 2000, Elon's "Fighting Christians" gave way to a new athletic identity, The Phoenix. In 2001 the college made the decision to became Elon University, and the town of Elon College became simply Elon, North Carolina.

In 2005, Elon was named one of the nation's twenty-five "Hottest Colleges" by Newsweek-Kapla; astronaut John Glenn dedicated the new Business School; and construction began on the School of Law facility in Greensboro. The School of Law opened in 2006 with an enrollment of 115, and in that same year Elon was named one of the nation's top three universities for community service in President Bush's inaugural Higher Education Service Honor Roll. The university launched Elon Academy as an outreach program for Alamance County high school students in 2007.

A hundred years have passed since the five representatives of the Christian Church stood in a grove

Elon University purchased a large tract of land from Elon Children's Home around 2005, allowing them to expand the campus across the railroad tracks. This building had been the administration building for Elon Children's Home.

of trees in the tiny town of Mill Point and dreamed of an educational institution. Since that time, the dream has become a beautiful, sprawling campus, and the denomination has become a part of the United Church of Christ, broadening its base of student enrollment while keeping alive the high standards of the nurturing church. For over a hundred years, the dreams, sacrifices, devotion, and pride that those early Christians kept alive through many difficult years have in turn kept Elon true to their original vision.

Presidents of Elon College/University

Rev. William S. Long	**1889-**
William W. Staley	**1894-**
Emmett L. Moffitt	**1905-**
William A. Harper	**1911-**
Leon Edgar Smith	**1931-**
J. Earl Danieley	**1957-**
J. Fred Young	**1973-**
Leo M. Lambert	**1999-**

Mission Statement of Elon University

Rooted in the historic tradition of the United Church of Christ, Elon University embraces its founders' vision of an academic community that transforms mind, body, and spirit and encourages freedom of thought and liberty of conscience.

To fulfill this vision, Elon University acts upon these commitments:

a. We nurture a rich intellectual community characterized by active student engagement with a faculty dedicated to excellent teaching and scholarly accomplishment.

b. We provide a dynamic and challenging undergraduate curriculum grounded in the traditional liberal arts and sciences and complemented by distinctive professional and graduate programs.

c. We integrate learning across the disciplines and put knowledge into practice, thus preparing students to be global citizens and informed leaders motivated by concern for the common good.

d. We foster respect for human differences, passion for a life of learning, personal integrity, and an ethic of work and service.

18 89

ELON HOMES FOR CHILDREN

Elon, North Carolina

ELON
Homes for
Children

For the youth entrusted to its care,
Elon Homes for Children offers

SAFE HAVEN
LIFE SKILLS
EDUCATION

Elon Homes for Children was founded by the Southern Convention of the Christian Church at Elon College, NC, now Elon, NC. As early as 1894 at a session of the Southern Christian Convention meeting at Norfolk, Virginia, a motion was made by Patrick Henry Fleming that a committee be appointed to consider plans for an orphanage. This was the beginning of one of the most significant benevolent enterprises of the Christian Church. While a committee was appointed at this 1894 convention, little progress was made due to the lack of funds. Interest continued in such an endeavor, however, and by 1900 a committee was empowered to incorporate the orphanage, purchase a site, and begin construction of a building. On December 27, 1904, the decision was made to locate the institution at Elon College, North Carolina, and a 112.5-acre farm was purchased. A charter was obtained from the State of North Carolina in 1905 incorporating "The Christian Orphanage."

ELON HOMES FOR CHILDREN
THE SNYDER CAMPUS
FOUNDED ON THIS SITE
AS THE CHRISTIAN ORPHANAGE
BY THE CHRISTIAN CHURCH IN 1907

Historical Marker

It did not take long for the orphanage to take shape because on July 24, 1905, contracts were signed for the construction of the first building. The Main or Children's building contained five large bedrooms, nine small bedrooms, a dining room, kitchen, and chapel. The next year, a barn and milk house were erected, and James L. Foster was elected as the first Superintendent with a salary of $50 per month. The orphanage received its first child on January 28, 1907, and by 1912 the number of children being served increased to forty-six.

The operation of the orphanage at that time depended upon the income from the farm, the children's offerings from Sunday School, the Thanksgiving offerings by churches, and special gifts. This seemed to be a benevolent cause to which people were ready to make significant contributions, and by 1916 it was reported that bequests had been received from the estates of Mr. Jesse Winborne, Mr. H. Mulholland, and Miss Kate Holmes. It was reported by 1920 that the Christian Orphanage was free of debt and had purchased an additional sixty acres of land. The farm helped greatly to support the operations, so the institution continued to purchase land whenever it was available, reporting by 1930 that the farm consisted of a total of 204 acres.

After the First World War, the need for the services of the orphanage continued to increase, and buildings could hardly be built fast enough to accommodate the services needed and the children to be served. By 1927 the average number of children being cared for by the orphanage had risen to 103. This benevolent institution received support from a wide range of churches and communities because the trustees made every effort to present a personal touch to the services. The goal of the trustees was that life at the orphanage was to be seen and experienced as much like a home as possible, and the construction of the buildings and cottages, as well as staff training, reflected that goal.

In 1950 a house was built on the grounds to pro-

Holt Memorial Chapel

vide living quarters for the Superintendent, who at that time was John G. Truitt. During 1954-1956, the Holt Memorial Chapel was constructed in memory of Mr. W. K. Holt, who served as chairman of the board in the 1920s.

Dramatic changes took place in this ministry in the late 1950s and early 1960s when a study committee appointed by the Southern Christian Convention reported on their findings and recommendations. The Committee reported that while the institution under the leadership of very capable individuals had been a forerunner in instituting and developing model programs, perhaps everyone had been more concerned about keeping the institution alive than with keeping up with modern trends. As a result of this study and the accompanying recommendations, the name of the institution was changed to "The Congregational Christian Home for Children," since the Christian Church had merged with the Congregational Churches in 1931. The main changes took place in the program, which involved moving from a single service agency to a multiple service agency. Federal and state welfare programs were now setting standards which were being followed, and new programs were being introduced. The Congregational Christian Churches and the Evangelical and Reformed Church merged to form the United Church of Christ in 1957, and this, along with other changes within the child welfare system, brought another name change in April of 1964. The facility became "The Elon Home for Children." By 1972 new programs had been introduced: 70 children were enrolled in group care and housed in cottages on site, 35 children were in a day care program, three were in foster care, and eight were in a program known as after-care.

A number of proposals were made from time-to-time to expand the work of Elon Home into other areas. At one time, with a bequest from the Turner family in Suffolk, Virginia, a group-home type project opened in the Suffolk, Virginia area. The most successful expansion took place in 1985 when Elon Home merged with Boys Town of North Carolina, located in Charlotte, NC. The name of the merged ministry was changed to Elon Homes for Children in January of 1989. The two campuses of Elon Homes for Children, one in Elon, NC, known as Snyder Campus and one in Charlotte, NC known as Kennedy Campus, would function under one corporate Board, though the same programs were not offered at both campuses. The Snyder Campus is named after Dr. "Wally" Snyder who was Superintendent of the Elon Children's Home from 1960 to 1990. The Kennedy Campus is named after Mr. Fred J. Kennedy, who was the former Executive Director of Boys Town and died in 1972 at the young age of 39.

ELON
Homes for Children
Kennedy Campus
Fred J. Kennedy, Jr.
Founder 1970

Kennedy Campus

Boys Town had been established in the Charlotte, North Carolina area in 1970 and was built in a rural section of Mecklenburg County, North Carolina. It was a ranch setting for homeless and abandoned boys, situated on 123 acres of land. After the merger with Elon Homes for Children, thought was given to bringing the services of Boys Town closer to the metropolitan area of Charlotte. A location was acquired in South Charlotte, and the operation was moved in the summer of 2002. This move brought the program closer to the Charlotte community, where needed services could be provided more easily.. The original Boys Town campus had been sold to Mecklenburg County before the move was completed.

Operating two campuses, one in Elon and one in Charlotte, has meant a lot of travel for the Executive Director, but with the changes in operation, much of the administrative work takes place in Charlotte with the main office of the CEO, Dr. Fred Grosse, located there even though Elon remains the corporate headquarters.

Elon Children's Home School

At the time of the merger of Elon Home for Children and Boys Town, there were programs that were quite similar in the services they delivered, such as residential care, foster care and schools for campus residents. Each of these benevolent institutions also had programs that were unique and thus broadened the scope of services offered by the two campuses operating under the Elon Homes for Children umbrella. One example of the differences was the day care program offered on the Snyder Campus at Elon which began in 1966 with what became known as Vitus R. Holt Day Care Center. By 1991 it had proven to be a successful venture and was a vital service to the surrounding community. The program was expanded into the Barringer Center for Child Development, which, by the spring of 1995, had the capacity to serve 342 children. This center operated until March of 2003, when it was closed. A program unique to the Kennedy Campus was their crisis care program where boys or girls could be cared for in a crisis situation until they could be reunited with their families.

As with many other fields of service, change is constantly taking place in the area of working with and providing services for children, and Elon Homes for Children has constantly struggled to stay on the cutting edge. The passage of the Adoption and Safe Family Act of 1996 had a profound impact on children's homes across the nation. The goal of this legislation was to reduce the welfare rolls by half. It required children in the welfare system to remain in residential care for no more than a year, at which time they were to be placed in facilities in their own counties or communities. On the Snyder Campus, a 32 bed residential treatment facility was built in 2003, which was designed to provide a more secure and inviting environment for staff and students. This structure replaced the cottages that were on the campus which housed young people long-term. Even this did not meet the needs of the time, and the Board voted in 2005 to close residential care operations completely and move in a new direction.

Several significant events took place on the Elon-Snyder Campus during this period. One was selling a portion of land, including a number of buildings, to Elon University. The Holt Memorial Chapel was one of the buildings included in the sale, but the Elon Homes for Children maintained use of it for special gatherings. Another significant event was the opening of The Elon School in 2007. It is a grade 9-12 independent school designed to offer students an education in keeping with the times and to prepare them for higher education. As the school opened for the fall term of 2007, it began a new chapter in the history of Elon Homes for Children. The two campuses operated by Elon Homes give this benevolent institution unlimited opportunities for developing new and expanded services to meet the changing needs of children. The design of any new program or service is to provide "Safe Haven, Life Skills and Education" to children.

Gymnasium, Kennedy Campus

One of the new programs established in 2004 at the Kennedy Campus is Kids Central of the Carolinas, which is a psychological and academic testing and treatment program for children ages 3 to 21. It meets the needs of families of every income level having to deal with the challenges of at-risk children.

A brief listing of the services offered by Elon Homes for Children as it has moved from an "orphanage" to a highly skilled ministry addressing a variety of needs of children from all walks of life includes:

- **Specialized Foster Care**
- **Family Care and Prevention Program**
- **Transition Home Program**
- **Charter School:**
  - Lakeside School at Elon, NC, chartered in 1997
  - Kennedy School at Charlotte, NC, chartered in 1998
- **Residential Care**
- **Preparation for Adult Living Services**
- **Kids Central of the Carolinas**

Elon Homes for Children is licensed and carries accreditation from a number of groups, including the North Carolina Department of Health and Human Services and the North Carolina Department of Public Instruction. It is a member of the Council for Health and Human Services of the United Church of Christ, among a number of other national affiliations.

Some significant changes continue to be made by those responsible for this ministry with children as they strive to keep up with the trends of the time. A research group was engaged to help Elon Homes for Children plan for their work. The group pointed out how involved Elon Homes has become in providing special schooling at both of their campuses and the new role played by what has been known as the Board of Directors. As a result of this study, the name of this ministry will be changed to Elon Homes and Schools for Children, and it will be guided by a Board of Governors. The Board will function under a Policy Governance Model, meaning that the Board has the sole and singular task of governing a non-profit agency and does not involve itself directly in daily operations. It was recognized that this is the fourth name change for Elon Homes in its 101 years of service. In making the change, the President said, "Elon Homes and Schools for Children, Inc. will be a brand we can all be proud of and one which does clearly identify today who we are and what we do at our agency."

Certainly the operations of this benevolent institution have changed over the years as times and conditions of society have changed, but it still remains an active unit of the United Church of Christ. It continues to announce itself as "a Christian Children's Home serving children and families of North Carolina with compassion and excellence since 1907."

Leadership

James L. Foster, Superintendent	**1906-**
E. M. Carter, Superintendent	**1912-**
J. O. Cox, Superintendent	**1913-**
H. E. McPherson	**1915-**
Charles D. Johnston	**1917-**
John G. Truitt, Superintendent	**1950-**
Walstein W. Snyder, Superintendent	**1960-**
Richard Walker, President	**1990-**
W. Earle Fraizer, Interim	**1995-**
Frederick G. Grosse, CEO-President	**1996-**

Frederick G. Grosse, CEO-President

Elon Homes for Children

Snyder Campus
201 South O'Kelly Avenue
Elon, NC 27244

Elon Homes for Children in Charlotte
Kennedy Campus
1717 Sharon Road West
Charlotte, NC 28210

(Material was taken from a printed history of Elon Homes for Children by Don Bolden, *A Centenial History 1907-2007* and from *A History of the Christian Church in the South* by Stokes and Scott.)

NAZARETH CHILDREN'S HOME, INC.

855 Crescent Road, Rockwell, Rowan County
North Carolina 28138

ARETH CHILDREN'S HOME
DMINISTRATION BUILDING
FOUNDED 1903

Nazareth Children's Home was founded by the Reformed Church in North Carolina for the purpose of providing orphaned children with a Christian home. It was incorporated on October 30, 1903, as Nazareth Orphan's Home "for the care, control, maintenance and support of such indigent orphans as the Board of Managers may decide to provide for."

The establishment of such a benevolent institution in the early 1900s was no easy task for the Reformed Church Classis of North Carolina, which at that time consisted of "15 ministers, 15 elders, representing 15 pastoral charges, 46 congregations with 3,416 members." The vision for this venture started as early as 1899, when the Classis adopted a resolution to form a committee responsible for investigating the feasibility of establishing an orphans' home. The committee under the leadership of Rev. J.M.L. Lyerly, who at that time was pastor of the Central Rowan Charge, consisting of four rural churches, was able to convince the Classis to move forward with plans for an orphanage if pledges in the amount of $3000 could be secured. Dr. Lyerly was so convinced of the importance of this project that he devoted a great deal of time and effort to raising the desired number of pledges. He made his report to the 1903 annual session of the Classis which met at Corinth Church in Hickory, North Carolina, and although there was not overwhelming support for proceeding with plans at this time, the following resolution was adopted by a one vote margin:

> "that inasmuch as the conditions have been complied with, the securing of $3000 in subscriptions, a committee be appointed with Rev. J. M. L. Lyerly as chairman with instructions to formulate plans for the purpose of carrying out the action...to establish an Orphan's Home."

With the dedicated leadership of Rev. Lyerly, the committee proceeded quickly to complete all of the necessary steps to bring about the establishment of a home. They proceeded so successfully that a special meeting of the Classis was called for August 13, 1903, when the name and location for the home were chosen and a Board of Managers was named. The home was to be located at Crescent, North Carolina, and the name was to be Nazareth Orphan's Home. The Board of Managers was given the power to transact all business related to the home, which meant they could proceed with preparing a Constitution and By-laws and incorporation of the home. Nazareth Orphan's Home was incorporated in the state of North Carolina on October 30, 1903, and at the next meeting of the Classis which was on May 4, 1904, it was reported that a tract of land containing sixteen and two-fifths acres had been purchased for the sum of $410, and plans were underway for the construction of a central building to house orphans. Several applications had already been received. Further progress with respect to the construction of a building was curtailed because the pledges from churches in the sum of $4,500 were used to purchase the McNairy farm adjacent to the original sixteen acres. The farm, consisting of eighty-five acres of land, a ten-room house, barn and other appropriate buildings, was purchased for $4,100. This acquisition enabled the Nazareth Orphan's Home to officially open on December 2, 1906, when Miss Mary P. Abbott, serving as superintendent, and four children moved into the McNairy farm house.

These portraits of Dr. and Mrs. J. M. L. Lyerly hang in the board room of the Administration Building at the entrance to the Nazareth Children's Home campus. Dr. Lyerly was the moving spirit in the founding of the home and was the chair of the committee set up by the Reformed Church of North Carolina Classis to investigate and plan for it to be established. For nineteen years, he served as president of the Board of Managers. It is said that he and his wife often took children into their own home to help them adjust to their life in an orphanage. Dr. Lyerly died March 17, 1923.

The first major building to be built to carry on the ministry of Nazareth Children's Home. It is a stone structure that originally housed a chapel, school rooms, and a dormitory for boys. It was dedicated in 1917 and named "The Lyerly Building." In recent years, the main part of the building has been used as a Thrift Shop open to the community. A gift of one million dollars by the family of Dr. Theodore Leonard of Lexington, NC, was used to renovate the building into a chapel and meeting space in memory of Dr. Leonard, who was dedicated to making Nazareth Home a standard for child care in North Carolina. He served as President of the Board of Managers for a number of years.

The home of Dr. and Mrs. J.M.L Lyerly built sometime prior to 1899 close to the farm where Nazareth Orphan's Home began and remains today. Dr. Lyerly was instrumental not only in helping to get the home started but also in helping to purchase the land where it is located. It is reported that the Lyerlys were so dedicated to the cause of providing a home for orphaned children that they often took children into their own home. When the home was proposed, the Classis of the Reformed Church appointed Dr. Lyerly as "agent," meaning they gave him license to raise the needed funds to get the project underway. It is written that he was a busy man, "pastor, teacher, farmer," but he was so committed to the home becoming a reality that he successfully raised the necessary funding.

The challenge now was to raise money for appropriate buildings needed for an expanding program and adequate staff. An observance of Anniversary Day became the key celebration for the purpose of making persons aware of the importance of this expanding ministry and the need for funds to keep it solvent. The first Anniversary Day observance was held on September 12, 1907, and continued each year until 1959, when it was discontinued, and it was proposed that churches make budgetary contributions to the home in lieu of special money-raising events. During the course of time, these Anniversary Day celebrations were held with bazaar and refreshment stands, speeches, and special activities, with as many as 15,000 people reported to have been present on a single day from as far away as Virginia and Pennsylvania.

By 1915 the orphanage was serving 45 children, and the Board of Managers had helped raise enough money to construct a large, two-story building to provide space for a chapel, school rooms, and a dormitory for boys. This building enabled the home to provide an on-campus school for the children until 1922 when, in order to more adequately prepare the children to take their place in society, they began to be enrolled in public schools.

Through the years that followed, Nazareth Orphan's Home continued to grow and serve an increasing number of children. The home depended upon the church for its major support, and when in 1939 the Reformed Church of North Carolina became the Southern Synod of the Evangelical and Reformed Church, the charter of the home was amended to bring it into a proper relationship with that body. The home was by this time basically supported by local churches writing it into their annual budgets. The churches in 1940 received an encouraging report regarding the ministry of the home which undoubtedly helped stimulate additional support. The report read,

> " It took two full years to solicit funds enough to warrant the funding of the home, and almost six years until the home was actually open to care for children....During the years 198 children have been nurtured in the home.
>
> This home had difficulty in raising $3000 to open its doors. Now Nazareth Orphan's Home has 270 acres of land, the Lyerly Building for boys, the Payne Building for girls, including Santee Hall, the Hood Cottage, the McNairy dairy barn, the Superintendent's Home, the Nellis Whitener Laundry, and equipment for all these. The total plant valuation is in excess of $100,000. This home has endowment and annuity funds invested at $66,200, and during the years since it was organized about $250,000 has been spent on the operation of the home."

Mr. Thomas L. Moose came to the home in 1943 and was well-equipped to manage a home for children with a working farm of nearly 300 acres. He had prepared for a career in animal husbandry at North Carolina State University and had spent five years on a ranch in Lima, Peru. He also had administrative experience from working in his father's business in Concord, North Carolina. He quickly became a beloved leader and by the end of his first five years as superintendent wrote:

> "The end of 1948 left this institution the strongest, the most peaceful and the most secure at any time in its history. We are able to provide high living standards and better opportunities for the children entrusted to us. As a result we seem to detect higher moral values and greater accomplishments on the part of the children. We have a most capable staff to direct and execute our programs of child welfare."

By the 50th Anniversary of the home in 1956, there had begun to be a shift in the type of children who were being cared for. Records show that of the 41 children enrolled in that year, 21 of them were placed in the home by Public Welfare Departments, and fewer than half were from Evangelical and Reformed Church backgrounds. It therefore seemed fitting that the Board of Managers in 1959 would change the name to Nazareth Children's Home. It was around this same time that the Evangelical and Reformed Church merged with the Congregational Christian Churches to form the United Church of Christ and help became available through its Division of Health and Welfare to meet the challenges of these changing times. The home now came under the administrative authority of what became known as the Southern Conference of the United Church of Christ.

The next few years were struggling years for Nazareth with changing government requirements. The State Department of Welfare was requiring a staff educated in disciplines related to meeting the special needs of the children being cared for and an upgrade of the buildings where they were being housed. The home struggled to meet these standards, which required additional finances. During this period, the Board of Managers voted to change the name to Nazareth Home for Children and move in the direction of providing a more specialized ministry.

Mr. Howard L. Regan, Sr., a highly respected businessman and lay church leader from Beck's United Church of Christ in Lexington, NC, became superintendent in 1968 and for ten years helped oversee and guide the home through the next major change. The change involved the decline in the number of children needing custodial care and the increase in the number needing therapeutic care. Courts were beginning to assign abused and neglected children as wards of the state, but there were few places where these children could be assigned, and the state looked to places like Nazareth to help meet the challenge.

Nazareth Home continued at this time to operate a working farm with fewer persons to do the work and fewer children to feed. There was dedicated staff who loved children and who were deeply concerned with their welfare, but who were at that point inadequately trained to meet the challenges of the changing social needs. For a number of years, there were many questions related to what role a benevolent institution like Nazareth would have in light of such changes. How would the increased costs related to therapeutic care be met, and was it possible for the home to make the needed changes successfully? Every attempt was made to meet the needs of the moment. New cottages were built to house smaller numbers of children in a more desirable setting, an activity center was constructed to enable children to engage in creative, supervised activities on campus, and an effort was made to improve the qualifications of staff. Many of these changes took place to meet the requirements of the state, so children who were wards of the state could be cared for and payment for their care could be received to help with financing. But along with payments from the state came more and more regulations. One of the guidelines set forth by the state was that children could no longer work on the farm, so the operation of the farm became more of a liability than an asset.

Changes were also taking place in the relationship with the United Church of Christ. With the coming of age of the Southern Conference of the United Church of Christ, there was a concern regarding what financial obligations the Conference would have for the continuation of the institution. If there were liability issues, would the Conference be held responsible, especially if they elected the Board of Directors of Nazareth Home? The church had brought the home into being, and the Board had been elected by the church for nearly 100 years, but now it seemed wise for this to change. It was a dramatic change when in the mid-1990s the Board of Directors of Nazareth Home began to elect their own board members and the key staff person became known as President and CEO rather than superintendent. This transition took place under the leadership of Everett O. Corriher. The other decision made at this time was to meet the challenge and make whatever changes were necessary to meet the standards of the state to provide children with theraputic services. It was recognized that this also meant a shift in how the program at Nazareth would be financed, although they would continue to look to the church for contributions to provide quality services to children in need.

In 1999 Vernon L. Walters, Jr., was employed as President and CEO with the mandate to bring Nazareth Children's Home into the 21st century. He looked at the declining number of children being cared for by the home and determined that keeping the cottages full meant more income from the state. He also took on the challenge of raising significant new money to meet an increased budget necessary to employ additional qualified staff and improve the campus. In a period of just about five years, some rather significant events happened which seem to have stabilized the program and laid the foundation for a promising future.

One of the first things to be done was to close down the farm and lease it out, enabling the staff to concentrate on their primary goal of caring for children. Highly qualified staff persons were employed to enable the home to work toward the day when it would reach a standard necessary for accreditation by a nationally recognized body. The next item to be addressed was fund raising that would enable the home to meet all of its obligations without depending primarily on the church for support. Nazareth Children's Home continues to recognize its historical roots and its close affinity to Southern Conference of the United Church of Christ, but it does not see this body as being responsible for its day-to-day operations or its future program. It continues to have a meaningful relationship with the church, but one that is more compatible with the times.

The future of Nazareth Children's Home is certainly not without challenges, but great strides have been made. The $2.8 million dollar annual budget is quite significant when one considers that over $100,000 must be raised each month from outside sources to meet these obligations. Since all of the children in the care of the home are wards of the state, it might be assumed the state provides the largest portion of the budget, but only 38% of the cost of the program is covered by reimbursement. Nazareth Children's Home is committed to carrying on high quality programs in the following areas, which require significant outside funding.

Transitional Care
Acute Emergency Care
Teaching Family Modeling
Sponsorship
Adoption
Preparation for Adult Living

In order to meet some of the challenges of these programs, the home in 2005 opened an on-campus school for the purpose of helping special needs children to transition into the public school system. Because of the "no tolerance" policy in the North Carolina school system, some children with behavioral problems cannot function in a public school setting. The school opened by Nazareth enables children to continue to learn without missing education at an important time in their lives. The home provides the classroom space for this special education program, and Rowan County provides the teachers. This does not mean that all of the children on the campus of Nazareth Children's Home attend this school because the goal is to enroll them in the public schools as soon as there is adequate evidence that such a transition is possible.

A sum of one million dollars was gifted by the family of Dr. Theodore Leonard to restore and renovate the original chapel building in his memory. This project was completed as part of the 100th Anniversary of the Home. Dr. Leonard had a real love for the home and its program, always reaching out with deep compassion to the children under its care. He served for many years on its Board of Directors and for serveral years as president of the board.

Nazareth Children's Home strives to be an integral part of the community and to contribute to its well-being. It also receives benefit from various components of a concerned community. Evidence of this is the construction of the Eastern Rowan County YMCA on land owned by the home. The land is leased to the county for one dollar per year for 99 years. The YMCA is located immediately across the street from the Ketner Administration building, and the program advantage to Nazareth is that the children and staff of the home have free use of the facility.

Nazareth Children's Home has come a long way from its humble beginnings when, in December 1906, a lady by the name of Mary P. Abbott moved into a ten-room farm house with four children to open this ministry under the direction of the Reformed Church Classis of North Carolina. Over the years, Nazareth has cared for more than 1,200 children and touched the lives of many more families in significant ways. Today the home has 42 children living on campus and 28 children in foster homes. It has a growing campus on more than 300 acres of land.

Nazareth Children's Home
Rockwell, NC
Serving Children & Families
Since 1906
nazch.com
888-207-0250
TRIAD

REMODELED CHAPEL 2007

Completed with gift from Leonard family

Administrative Leadership Since 1965

Charles F. Beidler	**1960-1966**
Rev. Aubrey W. Hedrick	**1967-1968**
Howard L. Regan, Sr.	**1968-1978**
Rev. Marlin T. Schaeffer	**1978-1984**
Randy D. Steele	**1984-1985**
Linda F. Benge	**1985-1992**
Robert Noble	**1992-1994**
Everett Corriher	**1994-1999**
Vernon L. Walters, Jr.	**1999-**

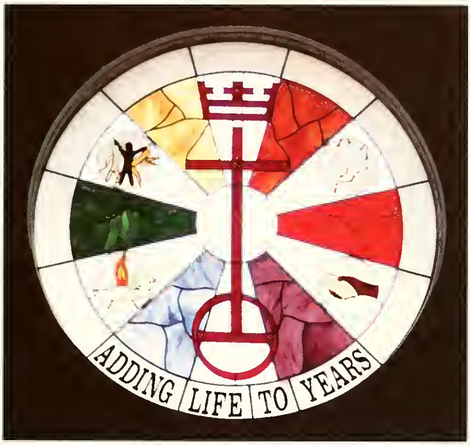
Mission Statement
2005

The mission of Nazareth Children's Home is to provide a stable, loving, Christian environment for children ages 4-18, who have been severely abused, neglected or abandoned, to maximize their opportunities for growth and development while away from their home setting. It is also the purpose of our program to work with the families toward returning the child to their natural families as soon as possible.

The logo of Nazareth Children's Home indicates that this is a Christian ministry with a heart for boys and girls who need to find their rightful place in society and live quality filled, meaningful lives.

UNITED CHURCH HOMES AND SERVICES

100 Leonard Avenue
Newton, North Carolina 28658



This stained glass window appears in the main building of all three of United Church Homes and Services Continuing Care Retirement Communities.

The origin of United Church Homes and Services can be traced to 1954, when the Benevolent Institutions Committee of Southern Synod of the Evangelical and Reformed Church made a recommendation that the Synod investigate the possibility of locating a "home for the aging and aged" on the campus of Nazareth Children's Home at Rockwell, NC. The idea received favorable support, but after some further consideration, it was decided that the proposal was not feasible at that time. The idea of a home for the aged was raised again at the 1957 meeting of the Synod, and a committee was appointed to study the proposal and bring back a recommendation of how such a home might be established within the bounds of the Synod. Rev. Lawrence A. Leonard of Asheboro, NC, was named as chair of the committee. Leonard was an enthusiastic leader who was completely sold on the idea of a benevolent institution for older adults. By the next year, a Board of Trustees for a Home for the Aged of Southern Synod was appointed. Those named to the Board were:

Rev. Lawrence A. Leonard, Chairman
Mr. Willie E. Everhart, Vice Chairman
Mrs. Hiram E. Davis, Secretary
Dr. Verne Blackwelder, Treasurer
Rev. Edwin M. Alcorn
Rev. G. Melvin Palmer
Mrs. Henry Kennedy, Jr.
Mr. J. Yorke Peeler
Mrs. W.C. Lyerly
Rev. Joshua L. Levens
Mr. Harold Lemons
Rev. John W. Settlemyre

The Board investigated several avenues for the establishment of a home, including challenging Homewood Retirement Center in Williamsport, Maryland, to build a home in this area. Homewood had been receiving support from churches in the Southern Synod. After much study, the Board decided that the best avenue would be to seek incorporation and establish a home that was independent of any of the other institutions of the church. On November 13, 1961, a corporation known as United Church Retirement Home, Inc. was formed and recorded in Rowan County, North Carolina. The task that was now ahead for the Board of Trustees of this new corporation was to find a location and enough financial support for the construction of a facility. A request went out across the Synod for information regarding a possible location, and several offers were forthcoming. A turning point in getting a United Church Retirement Home firmly established occurred when Mr. Frank L. Clapp from Grace Evangelical and Reformed Church of Newton, NC accepted the challenge of serving as volunteer executive director of the project. Mr. Clapp took the initiative not only in raising funds for the proposed benevolent institution but also in locating an appropriate site.

The most challenging offer presented to the Board of Trustees came in October of 1964 when Mr. Julius W. Abernethy, Sr., of Newton, NC. invited his friend Mr. Clapp and the appointed site committee to meet with him and his wife, Maye Morrison Abernethy, to discuss the project. After listening to the thoughts and dreams of the committee regarding establishing a church-related retirement home within the bounds of the Southern Synod, Mr. and Mrs. Abernethy made a generous proposal. They offered to donate the home place of Maye Morrison Abernethy, located on Highway 16 just south of Newton and consisting of a large house and nearly 100 acres of land, for the project. They further offered to donate $200,000 to be matched by other contributions across the Synod. This generous offer was accepted enthusiastically by the Board of Trustees and the Synod, and a capital funds campaign was begun in September of 1966. Since the Southern Conference had come into being in January of 1966, it was now important to include the former Congregational Christian Churches in the campaign. This made the effort somewhat more complicated, but it also broadened the base for support, even though most of the financial support came from the newly organized Western North Carolina Association of the Southern Conference, since that was the location of the proposed site.

By October of 1969, over $250,000 in gifts and pledges had been raised through the campaign, and it seemed safe to proceed with the project. Mr. Vernon E. Lewis, a United Church of Christ member from Burlington, was engaged as the architect, and drawings were submitted and put out for bids. Construction of the first unit was underway early in 1970 and in December of that year, Rev. Philip Laucks became the first full-time employee of the project when he accepted the role of "manager/administrator." Construction of the facility proceeded on schedule, but there were many difficult decisions, and few of those involved in the process had any experience in bringing such an institution into being. The project was dedicated on Oct. 31, 1971, with five residents already admitted in August. The building had been constructed to house 48 residents in private rooms, but it was soon converted to a 60-bed facility with plans by the Board to provide nursing care as soon as possible. Through a loan from the Farmers Home Administration and approval by the State of North Carolina for nursing home beds, an addition was made to the original building in 1975 which provided 30 skilled nursing beds and 40 intermediate nursing beds. The United Church Retirement Home, Inc. was now becoming established as a full service facility for the aged.

First Unit building at J. W. Abernethy Center, Newton, North Carolina—now Abernethy Laurels.

In June of 1976, Rev. Philip Laucks resigned to take a position with a sister retirement community in Florida, and the Rev. Lawrence Strunk, who had been executive director of Upland's Retirement Center in Pleasant Hill, Tennessee, became the new Administrator/Executive Director of United Church Retirement Home, Inc. Under his leadership, a new skilled nursing wing was added to the Newton facility, duplexes and cottages were built on the property to accommodate persons in an independent living setting, the original Morrison house was reconstructed as a corporate office, and plans got underway to begin a whole new retirement community in Thomasville, North Carolina. Plans for this second center had always been part of the vision of the Board of United Church Retirement Home, Inc. and of its largest benefactors, Julius and Maye Abernethy. The name of the corporation was changed to United Church Retirement Homes, Inc.

With plans for a second center, Rev. Donald P. Flick, who had been Associate Executive Director at Homewood Corporation in Williamsport, Maryland, was called to be Administrative Assistant to Rev. Strunk. He later became Director of Research and Development with the responsibility of raising the needed finances and helping to plan for the construction of what became known as Piedmont Center in Thomasville, NC. This new center was planned for and constructed on a 49-acre site given through the will of Mrs. Anise Shuler of Thomasville. Mrs. Shuler had been a member of Emanuel Evangelical and Reformed Church, which was near the donated site. This second full-service retirement community of United Church Retirement Homes was built as a total facility and was financed through tax-exempt bonds approved by the Medical Care Commission of North Carolina. This facility was dedicated in 1986 with both Rev. Laucks and Rev. Strunk returning for the dedication service.

By the end of 1986, the finances of United Church Retirement Homes had taken a turn from "never having enough to pay our bills" to being in a very stable financial position. This turn was due to the settlement of the estate of Mrs. Maye Morrison Abernethy and United Church Retirement Homes receiving a generous portion of her estate. This not only helped with the construction of Piedmont Center, but it also provided for the construction of a Residential Mall on the campus of what had become known as the J. W. Abernethy Center in Newton, NC. The Mall provided apartment-style living space for people needing some assistance, as well as a twelve-bed clinic and a day-care center licensed for 52 persons.

Administration Building at Abernethy Laurels. Constructed 1989

Rev. Strunk had retired from the position of executive director early in 1984, and Dr. Donald Flick served as interim executive director until September 25, 1984, when he became the new CEO/Executive Director. This became a growing time for United Church Retirement Homes because they were on the cutting edge of an industry that was attracting a lot of attention, and many persons were choosing to retire in the North Carolina/Virginia area. Not only did Abernethy Center add many new units and Piedmont Center a large second phase, which was dedicated in 1996, but plans were also underway to construct a third full-service retirement community in Eastern Virginia. Land was purchased first in Franklin, Virginia, which was sold later so that a 172-acre site could be acquired in Suffolk, Virginia. Plans got underway for what became known as Lake Prince Center. The Virginia center had been part of the vision of United Church Retirement Homes for some time, but it became a reality when individuals and churches in the area made the decision to purchase a site and work hard to help establish the facility.

One of the lingering concerns of the Board of Directors of United Church Retirement Homes was the need for affordable housing in the geographical area of Southern Conference. In the early 1990s, work was begun through Housing and Urban Development (HUD) to construct housing units across the state, with the first successful unit completed in Carrboro, NC. Additional similar facilities were completed over the years until, by 2005, there were five such units as part of the corporation's ministry. Rev. Wilmer Brown became Director of Housing and Outreach Ministries of United Church Retirement Homes in 1996 to be responsible for this aspect of the program. The facilities now under the umbrella of this retirement and housing corporation are:

Covenant Place, Chapel Hill, NC, Constructed 1997-98

Matthew's Place, Albemarle, NC
NOAH, New Bern Older Adult Housing,
    New Bern, NC
Covenant Place, Chapel Hill, NC
Emmanuel Place, Statesville, NC
St. Joseph's Place, Durham, NC
The Willows, Burlington, NC

Rev. Dr. Donald Flick retired from United Church Retirement Homes, Inc. in 1997 after serving through this ministry for seventeen years. The Rev.

Centerclair Nursing Unit, Lexington, NC

C. Philip Laucks, who had been the first leader of this important ministry, returned to help complete the plans for the construction of the Lake Prince Center, which opened in the summer of 2002. He also was responsible for adding medicare/medicaid nursing beds in Thomasville's Piedmont Center area by purchasing a nursing facility known as Centerclair.

Rev. Laucks took early retirement in 2005, and Mr. Douglas Fleegle, who had come to United Church Retirement Homes from Homewood Retirement Centers as Administrative Assistant to Rev. Laucks, became President/CEO. He has capably led this ministry into new directions by widening the vision of the Board of Directors to valuable community services that need to be provided. The name of the corporation has been changed to United Church Homes and Services, and funds have been solicited to provide needed services to persons with limited income. Additional independent living units have been constructed at all three continuing care retirement facilities as well as an expansive community services building as part of the Newton campus that will be open to the wider community. The new addition includes a fitness center and an indoor swimming pool.

Community Building under construction 2007 Abernethy Laurels

In order to help meet the growing needs of the aging population and to keep current with trends, there have been a number of meaningful changes in program and outreach. Perhaps this can be seen best in the name changes of the respective communities of United Church Homes and Services. The names of the continuing care retirement facilities have been changed to convey better the quality, warmth, and value offered to those seeking to live in a retirement setting while still having a sense of being part of the wider community:

Residential Mall, Piedmont Crossing Constructed 1996

Abernethy Laurels, 102 Leonard Avenue,
Newton, NC 28658.

Piedmont Crossing, 100 Hedrick Drive,
Thomasville, NC 27360.

Lake Prince Woods, 100 Anna Goode Way,
Suffolk, VA 23434.

Example of duplexes and cottages available at all three Continuing Care Retirement Communities

Corporate Office, Newton, NC Reconstructed 1981

Mission Statement

It is the mission of United Church Homes and Services to carry on Christian ministry in the Southern Conference of the United Church of Christ that adds life to the years of those we serve by providing senior living and health-related communities, benevolence assistance and service programs of outreach into the wider community.

Corporate Staff Leadership

Rev. C. Philip Laucks	**1970-1976**
Rev. Lawrence N. Strunk	**1976-1984**
Rev. Dr. Donald P. Flick	**1984-1997**
Rev. C. Philip Laucks	**1997-2002**
Mr. Douglas Fleegle	**2002-**

Presidents of the Board of Directors

Rev. Lawrence A. Leonard	**1956-1974**
Rev. John W. Settlemyre	**1975-1976**
Mr. Claude S. Abernethy, Jr.	**1977-1980**
Rev. G. Melvin Palmer	**1981-1982**
Mr. Max D. Bumgarner	**1983-1984**
Rev. Dr. Charles I. Thompson, Jr.	**1984**
Mr. C. Boyce Sink	**1985-1987, 1990**
Rev. Bobby R. Bonds	**1988-1990**
Rev. F. Michael Hooper	**1991-1992**
Mr. J. T. Baxter Morton	**1993**
Rev. Jamie T. Fonville	**1994-1995**
Mr. Jack H. Frank	**1996-1997**
Mr. Thomas K. Tiemann	**1998 & 2001**
Mr. Dwight L. Hedrick	**1999**
Mr. J. Ray Deal	**2000**
Mr. Thomas K. Tiemann	**2001**
Dr. R. Leroy Howell	**2002-2005**
Mrs. Brenda C. Eckard	**2005-2008**

The major portion of this material was taken from a printed history of United Church Homes and Services, *Realizing a Dream, Pursuing a Vision,* Published in 2002.

CHAPTER V

From Congregational Life to Special Ministries

The life of congregations is always expanding and always reaching out to combine efforts with others in order to accomplish together what individual churches cannot manage on their own. There is a concern on the part of Christians to provide experiences and programs that will change lives in positive ways and help guide persons into a new relationship with the Creator. Congregations seek experiences beyond the local church to create an atmosphere or setting where persons, particularly young people, can be nurtured in the experience of what it means to live together as followers of the loving Christ. A desire also exists to learn from each other and from leaders in the search to develop a deeper faith. This concern for a deeper relationship with God and with each other has moved churches over the years to develop and support special ministries.

From the time when brush arbors served as places of worship for the early settlers in this country until the present, Christians have sought time in the out-of-doors as a way of experiencing a clearer understanding of God. As opportunities for spiritual growth have been crowded out by the business of everyday life, persons have sought a time and place to retreat from that busyness. A special ministry effort of related churches has been the establishment of camps, conference centers, and retreat centers. It is in these expanded settings of church life that young people and mature adults have broadened their understanding of the church and enlarged their view of Christianity and the world. It is in camp and retreat settings that people have developed life-long, loving relationships and learned to live comfortably with persons who are different from themselves. In gatherings of Christians, it can often be heard: “I experienced that at summer camp” or “I found a new depth of faith at that retreat.”

These outdoor, conference, and retreat experiences provide persons with opportunities for spiritual growth where they can live, worship, learn, think, and play together. These sacred places are related to church life but are removed from the more formal worship and fellowship activities of the local congregation. They provide special opportunities for Christian education and Christian nurture and are places specifically designed for the nourishment of the soul.

The area of the Southern Conference highlighted in this history is blessed with three wonderful camp, conference, and/or retreat settings. Two of the sites have a rather long history and were related to the former Southern Synod, and one is relatively new and has been developed under the banner of the United Church of Christ. Johns River Valley Camp at Collettsville, NC, which primarily provides camping experiences for young people, held its first camp session over 80 years ago. Property given to the church 60 years ago was developed as Blowing Rock Assembly Grounds and was later renamed The Blowing Rock Conference Center. The donation of land by a dedicated church person helped bring into being Black Lake Retreat Center near Asheboro, NC, where “the calm waters await you.”

BLACK LAKE RETREAT CENTER

4657 New Hope Church Road
Asheboro, North Carolina

Lake at Black Lake Retreat Center

Mrs. Lavona Black, a member of Calvary United Church of Christ in Thomasville, NC, had a strong interest in Youth Ministries. She and her husband, Mr. Roy Black, owned 260 acres with a two-room cabin and a seven-acre lake in Randolph County. Mrs. Black approached the Southern Conference in 1991 with the gift of this property for the purpose of developing a camp/retreat center. Her motivation for the gift is summed up in her words: "I have enjoyed this property so much I want to hear the laughter of children as they enjoy it". In January of 1992, Dr. Rollin Russell, Southern Conference Minister, on behalf of the Board of Directors, accepted title to the property.

With the acceptance of the property, the Southern Conference agreed that within five years Black Lake would be providing Outdoor Ministry programs on the site. Within two years, a Board of Directors was appointed for a Black Lake Retreat Center and the first Junior Day Camp was offered. By 1995, with the gifts of two cabins by the Speeler Family of Peace United Church of Christ, Greensboro, NC, and by the Union Grove Church, Henderson, NC, small groups could spend the night. The facility did not have showers and bathrooms and had to rely on port-a-johns.

Four years after the Black Lake Retreat Center became a reality, several summer day programs were being offered, and the North Carolina Zoo, which is located five miles from the site, was contacted about developing a Zoo-To-Do Camp. The campers from the Retreat Center would go to the Zoo in the mornings, to be led by the Zoo Educational Staff in various areas, and in the afternoons would come back to the Center for the traditional camping programs.

Development of Black Lake has not been easy, due to the lack of financial support. Black Lake received $3,600 annually from the Conference budget. The balance of the funds for maintenance, development, day-to-day operations, and programming had to be raised by the Center. On two different occasions, some mature timber was harvested to fund costs of maintenance and ministry. With these monies and gifts from individuals and churches, it became possible to erect a multi-purpose unit in 1999. This unit has a modern kitchen, two bathrooms with showers, and a shelter that can accommodate 100 persons. The building was constructed mainly by volunteer labor from twelve churches in the Western North Carolina Association of the Southern Conference.

Upon the completion of the multi-purpose unit, two additional cabins were given, one by the Evangelical and Reformed United Church of Christ in Asheboro, and another by Mt. Hope United Church of Christ in Whitsett, NC. Black Lake was now able to move to week-long, on-site programming.

Black Lake is used not only as a campsite, but also by churches, families, social organizations, Scout troops, and businesses as a place for day retreats. Since its third year of operation, there has been an annual average of 1,000 persons on site for various activities.

Volunteers have provided leadership in the development, programming, activities, and general oversight of the camp, from 1992 until 2000, when a part-time Executive Director was employed.

In 1998, the Black Lake Board of Directors received a challenge gift of $50,000. If the Board would subscribe $25,000, an additional $25,000 would be forthcoming. The challenge was accepted and met. This meant $100,000 was available as the first step toward the proposed next phase of development, an Adult Retreat Lodge. With additional gifts from Jacqueline Leonard of Lexington, NC, and from the Lavona Black estate, plans were drawn up and ground was broken for this new facility. The Leonard Lodge was opened for service in April 2007.

This lodge provides excellent meeting space for day retreats and meetings of all kinds. It has a large meeting room with rest rooms, a reception hall with two small breakout rooms, and a large commercial kitchen. Guest rooms are planned as a third phase of development in order to make this building available for overnight retreats and conferences. There is city water and sewer to the site, so the growth potential is here for a great future ministry.

Black Lake Retreat Center's original Mission Statement expressed what motivated it to be established: "We exist to offer a place of retreat and renewal to persons of all ages and levels of faith development." As the program developed, a simpler statement was adopted: "Breathing space for respite, fellowship and study—a place to be with God!"

Persons who have served as President or Executive Officer of the Board of Directors since 1989 are: Rev. Billy Joe Willett, Rev. Nathan King, Rev. Kelly Shiflett, Rev. Dale Kennedy, Rev. Lynwood Hubbard, Mr. Tom Benedict, and Mr. Paul Kaump. As of 2008, Black Lake Retreat Center is under the auspices of the Southern Conference Board of Directors and has a part-time Conference staff person who is dedicated to overseeing the day-to-day operation of the Center, Rev. Nora Driver Foust.

Leonard Lodge, constructed 2007

BLOWING ROCK CONFERENCE CENTER

Blowing Rock, North Carolina

Ask almost any former Evangelical and Reformed member from western North Carolina about BRAG, and you will get a warm response and glimpses of cherished memories about "our place in the mountains." For many years, what is now Blowing Rock Conference Center was affectionately dubbed "BRAG," Blowing Rock Assembly Grounds. Many churches of the Western North Carolina Association scheduled a summer worship service in "the little white church," followed by a picnic on the grounds or in later years lunch in the dining room at BRAG. From 1949 until 1953, events were held either out of doors or in the beautiful old three-story house that stood on the highest elevation in Blowing Rock.

Original house on the property which was used for many years was torn down in 1980 to make way for Corriher Lodge.

The house, several outbuildings, and 58 acres of land were purchased from the Hughes estate in 1949 by the Southern Synod of the Evangelical and Reformed Church. Mrs. Annie Shuford, from Trinity Church, Conover, raised funds from members of her family to cover the $16,500 purchase price, and the Synod took action to name the property "The Blowing Rock Assembly Grounds." Papers of incorporation were filed in 1950.

Expansion of the property began in 1952 with the construction of Rowe Dormitory, named for Dr. Walter T. Rowe, who had been pastor of Zion Church Lenoir, NC, and whose vision inspired the acquisition of the property. During the next two years, Shuford Hall was built with a Guild Room and Brotherhood Hall to provide dining and meeting space. A beautiful outdoor worship center was constructed to overlook the awe-inspiring mountains. This soon became the focal point for the whole complex. With Rowe Dorm and the old manor house, the Assembly Grounds could now house 81 guests.

At this time in history, BRAG was strictly a summer location, and in 1950 Homer and Edith Bonds from Salisbury, NC, were employed as the first summer managers. In 1960 four cottages expanded the accommodations. In 1967 Rev. Dr. George Dillinger was called as the first full-time Executive Director, and his stated task was to develop "the Blowing Rock Assembly Grounds as the great conference center of our newly merged church (referring to the merger between Evangelical and Reformed Church and Congregation Christian Churches), both regional-wise and denominational-wise." Dr. Dillinger was succeeded by Rev. Dr. Sterling Whitener in 1969, who served as part-time Executive Director.

During the twenty-year period from 1950 to 1970 congregations of the judicatory were encouraged to give fifty cents per member per year to the Assembly Grounds, and many happily did so. 1954 saw the facility accepting its first "outside" group, the American Freedom Association from Salisbury, at a cost of seven dollars per person per day. Board minutes from the time reflect a struggle not unlike what today's board faces: faithful staff and committed board members and other volunteers wrestling with being a church-related conference center while paying the bills and maintaining and upgrading the facilities.

Financial challenges plagued Blowing Rock Assembly Grounds in the 1970s, and after three years of employing a full time Executive Director, the Board of Trustees was forced to return to employing only summer staff. Mike and Flora Belle Abernethy from Newton, members of Grace Church, volunteered and served faithfully in this capacity for several years. Conference-level support at the time was non-existent, and usage and thereby income had declined, but the Abernethy family kept the operation going and increased church support during these lean years. A capital campaign conducted from 1973 to 1975 attempted to raise the needed funds, and when that campaign was unsuccessful, the Southern Conference recommended the closure of the ministry. The BRAG Board of Directors rejected the recommendation and began to chart a new course for leadership and expansion.

Rev. Ken Clapp was called to serve as full-time General Manager of the Assembly Grounds in 1979, and he suggested to the Board that demand for the use of the facilities exceeded its capacity. One solution arrived at by the Board was to tear down the three-story manor house and replace it with a new building. Since the cost of making the house usable would have been prohibitive, the Board reluctantly agreed that the manor house be removed. Also in that year, the cottages were winterized, moving the Assembly Grounds into a new and exciting era. The Grounds could now be used year-round! By the next year, two more cottages were added.

Ken Clapp Gymnatorium

Progress came quickly when in 1980 ground was broken for Corriher Lodge. In the same way the Shuford family had provided support for the idea of a place of assembly in the 1940s, the J. Fred Corriher family provided financial impetus for this latest venture. In 1984 Rowe Dorm was winterized for year-round usage, and the Southern Conference Youth Center, another cottage, and the Ken Clapp Gymnatorium were constructed and dedicated. Under Ken Clapp's leadership, the Assembly Grounds had become a viable ministry, and support from trustees, churches, and staff expanded. BRAG became the second member of the American Youth Hostels in NC. College students began to be employed as summer staff, non-church groups were invited to utilize the space, the first annual Confirmation Retreat was held, a land-use plan was developed, a booster club called the BRAG Corps was formed, a major gift from the Corriher family enabled lodge construction to begin, BRAG and Johns River Valley Camp entered into a shared staffing arrangement, the operation exceeded $100,000 in revenues, and capital expenditures of over $2 million more than doubled the size of the operation.

In a space of ten years, BRAG went from a seasonal operation with part-time volunteer staff to a year-round operation with multiple professional staff members, vastly improved facilities, and the development of strong partnerships with groups outside the United Church of Christ. In the summer of 1989, Rev. Clapp accepted a call to become chaplain at Catawba College, and Michael Chambliss came on the scene to serve as Acting Executive Director.

Eric Johnson became the next Executive Director in 1989, and once again he and the Board of Trustees were confronted with a new list of issues. Use of the Grounds was booming, and more space was needed for adult programming. Buildings that had been adequate in the 1950s did not meet current needs, and some of the UCC groups using the facilities were not completely happy with dorm accommodations. The Babcock School of Business was engaged to conduct a field study, and it recommended expansion. This recommendation was met with mixed responses. Some felt that new facilities would attract more guests, and others felt that the present facilities needed upgrading. In the end, the Board approved securing a loan of over $1.5 million, and in 1995 the South Corriher Lodge was begun, along with the expansion of the Leonard Dining Room, named for Rev. Billy Joe Leonard, who had served as President of the Board from 1961 to 1979. After nearly twelve years of service, Eric Johnson resigned to pursue other interests, and Steve MacDow agreed to serve as Acting Director.

Also in 2001 the Board launched another capital campaign, entitled "Lifting Spirits High," to pay off construction costs and again upgrade the facilities.

Corriher Lodge and Administration

Outdoor Worship Area

The Board's decision to expand proved a healthy one, with the new rooms representing a third of the facility's accommodations, now providing for 200-250 guests. The Board called William Bourdon as Executive Director in 2002, and together they faced the precariousness of the financial situation once again. Income was falling short of their projections, assets were being sold, the capital campaign had not succeeded as well as they had hoped, and ten years of debt had taken a toll on routine maintenance. Parcels of land not being used by the Grounds were sold to retire the debts, and in 2003 the consulting firm of Richard K. Chamberlain and Associates helped the Board focus on the long-term future. After a year of study, staff and Board came to new realizations and addressed key issues that would help ensure a viable ministry at BRAG. Among the issues addressed was a recognition that BRAG was now an ecumenical center and not just a regional facility for UCC members. The mission statement was rewritten, and sadly for some, BRAG was a thing of the past. The new name became Blowing Rock Conference Center, more accurately describing the reality of the present time.

In some respects, problems encountered in maintaining such a center change over the decades, and yet in many ways the issues are the same. With over 16,000 guests per year at the present time, facilities must still be maintained and upgraded, and staff and Board members must still struggle with how best to serve all who come to the mountains seeking a time of renewal and refreshment and how to be the best facility for the new ecumenical world while still serving our United Church of Christ constituency.

Although many things have changed, the essential core of Blowing Rock Conference Center retains what its founders saw from the beginning: a place in the mountains for everyone to enjoy; a beautiful natural setting where one can be still and commune with God in an atmosphere of peace and tranquility; a unique place where one can experience the development of community, education, and spiritual growth away from the demands of busy daily life.

Leadership 1965-2005

Mr. and Mrs. Homer Bonds, Summer Mgrs.	**1950-1967**
Rev. Dr. George Dillinger, Exec. Director	**1967-1969**
Rev. Dr. Sterling Whitener, Part time Exec. Director	**1969-1971**
Mr. Michael Abernethy, Summer Exec. Director	**1970-1978**
Rev. Kenneth Clapp, Executive Director	**1979-1989**
Mr. Michael Chambliss, Acting Director	**1989-**
Mr. Eric Johnson, Executive Director	**1989-2001**
Mr. Steve MacDow, Acting Director	**2001-**
Mr. William Bourdon, Executive Director	**2002-**

President of Board of Trustees

Rev. Dr. H. D. Althouse, Hickory	**1947-**
Rev. Huitt R. Carpenter, Faith	**1952-**
Rev. Billy Joe Leonard, Lexington	**1961-**
Rev. Banks Shepherd, Winston-Salem	**1979-**
Mr. John Xanthos, Graham	**1983-**
Rev. Bob Disher, Burlington	**1984-**
Mr. Robert Reece, Sr., Greensboro	**1987-**
Mr. Marcus Crotts, Winston-Salem	**1991-**
Mr. Robert Reece, Sr., Greensboro	**1992-**
Mr. Dan Timmerman, Conover	**1997-**
Rev. Dr. Thomas Hamilton, Newton	**2000-**
Rev. Phillip Myers, Burlington	**2001-**
Ms. Victoria Gardner, Durham	**2004-**

JOHNS RIVER VALLEY CAMP

Collettsville, North Carolina

Johns River Valley Camp

As early as 1928, there were requests for a camping program for the young people of the Classis of North Carolina of the Reformed Church. It was pushed in part by young people themselves and their youth workers, who were searching for the best programs and education to meet their needs. Offers were made for possible camp sites, but for a number of reasons, including the fact that these were Depression years, any decision regarding a camp site was delayed.

Young people, however, continued to promote the idea, and later, in 1936, an overture appeared on the agenda of the Classis petitioning the body to consider "establishing a camp for the Classis." Miss Geneva Leonard signed the petition as President of the Young People's Conference, and the request was honored. A committee composed of Revs. Harry D. Althouse, George T. Fitz, and Mr. Herbert W. Coble was named to consider the matter. The committee set out immediately to work on the issue. Once again assistance came from an unexpected source when the Kiwanis Club of Lenoir, NC, made a scout camp available, rent-free for one year, if the Classis would share the expense of preparing the property for use. Located 18 miles west of Lenoir along the Johns River, this 125-acre site was ideal for a camping program.

After consulting with the denomination's Youth Department and with Dennis Rabb from the Kiwanis Club, the committee made preparations for a pilot project camping program from July 22 through August 5 of 1936. The site was named "Johns River Valley Camp," a title which has remained in place through the years. Rev. Althouse was Camp Director, and teachers were Revs. George Fitz, Roy Whisenhunt, and Banks Peeler, Professor Farel Warlick, and Miss Frances Fields. Miss Ruth Leonard, Miss Margaret Rabb, Mrs. Roy Whisenhunt, and Miss Margaret Warlick were girls' counselors, and the boys were supervised by Rev. Huitt Carpenter and Rev. Joseph D. Andrews. Mrs. Robert Leonard served in multiple roles as dietitian, kitchen supervisor and cook. Thirty young people enrolled for this first camping adventure, and even with very primitive conditions and much homesickness during the first week, by the end of the second week most were not ready to return home.

The 1937 edition of "The Johns River Valley Camp Album" states that "This year two camps were held, one Junior and one Senior," with more than twice the previous number of campers and more churches represented.

"Uncle" Farel Warlick served as resident manager at the camp from 1936 until 1940 and usually served on the faculty during camping season. During that time, he experienced an "August Flood" which closed the camp for the rest of the summer. Tons of soil, water, and debris were swept down Vesper Hill, carrying away a large open building that only the week before had housed two dozen girls. The landslide occurred while the campers were having dinner, and no one was hurt. Mr. Warlick, from Trinity Church, Conover, gave unselfishly to pioneer a project that would affect the lives of many young people for years to come.

With two successful seasons behind it, the Classis appointed committees, named a Board of Managers, and proceeded with the purchase of the property from the Kiwanis Club.

Additional land was added to the camp site including 100-acres purchased for $600 in 1944 and an adjoining tract donated in 1953 by Julius W. Abernethy, bringing the total acreage to approximately 300. The church had later acquired the Hughes Estate in Blowing Rock, and in 1946 Southern Synod took action to place the two properties under the same board. A study committee determined that the two locations provided different opportunities for development and therefore should be developed in their own settings and governed by their own boards. So in 1947 Synod reversed its action of the previous year and authorized boards of directors for each of the areas.

As the facilities and programming of the camp grew, so did its popularity among church constituents. In 1942 the camp served 300 persons, in 1943 over 800, and by 1952 over 1,000 young people had experienced the value of a camp setting with committed leaders. Over the next two decades, outdoor camping was a vibrant ministry. Deliberate planning under evolving models of leadership, systematic expansion of facilities, and incremental addition of programs characterized these years. A Board of Trustees continued to manage the Johns River Valley Camp property with a local volunteer manager. Richard Hedrick of Lenoir, a member of Zion UCC, performed this role between 1975 and 1988. He was the last person to serve in this capacity. The Reverend Richard Rinker, who became Associate Conference Minister for Christian Education of the newly organized Southern Conference, became responsible for coordinating all conference-sponsored camp programs.

Hida Ramseur, Hamp Shuford and the Shepherds, often leaders in the camping program, enjoying a day of planning and relaxation

When the Southern Conference was formally organized around 1967, the Johns River Valley Camp Board of Trustees found itself operating in the midst of a greater number of outdoor ministry facilities than ever before. In addition to the sister institution of the Evangelical and Reformed Church, which was Blowing Rock Assembly Grounds, the merger added the conference resources of Moonelon Conference Center of the former Southern Convention of the Congregational Christian Churches and Franklinton Center of the former Convention of the South of the Congregational Christian Churches.

In preparing a report for the Southern Conference Board of Directors in 1973, the appointed task force concluded that the Johns River site "is our best camping site, with room for expansion." A conference-wide capital campaign was conducted in 1984 to provide for renovation of buildings, a new bridge, a year-round lodge, and the creation of a camp director staff position.

Three projects are worthy of note which gave impetus to the 1984 campaign:

(1) A major upgrade to the facilities came in 1981 - 82 under the leadership of Trustee chairperson, the Rev. James Peeler, with the construction of new bathhouses.

(2) About the same time, Rev. Rinker initiated development and construction of an Outpost site. The Outpost would introduce a setting for teaching outdoor living skills and enable the site to be viewed as a base camp for launching offsite adventure activities. This project, under Rinker's coordination, utilized a senior high work camp model for its construction, with co-directors Rev. Lee Jessup and carpenter/educator Curt Dunn providing the leadership, along with volunteers from the Board. Two A-frame cabins – Ashe and Elm – were built during a one-week session in 1981. The Activity Shelter was added in 1982, and a second pair of A-frames completed the site in 1983.

(3) Construction of a Chapel by the River by Mt. Zion UCC, China Grove, NC, in 1983 marked a third project of the 1980's, offering an alternative outdoor worship place to complement the breathtaking climb of Vesper Hill. Granite was secured from Rowan County for benches. River pebbles mixed into a concrete slab blended the structure with its natural setting. Mt. Zion church member Grey Corriher provided tireless coordination to this project.

With promotion of the '84 campaign – a Camp Board initiative chaired by the Rev. Lee Jessup – preparations were made to renovate all buildings,

Outdoor Worship Area, constructed by the river 1983

both exterior and interior. A natural cedar siding replaced the painted green exterior siding. Face-lifts were given the dining hall and administration/recreation buildings, including the rocking chair space on the added porch.

A new bridge also surfaced among goals of the 1984 campaign, and at a capital campaign program in which the Rev. Lee Jessup was presenting the camp's vision to an assembled group at Calvary UCC in Thomasville, NC, two ladies – Lavona Black and Katherine Myers – nudged each other about matching gifts, and each gave $10,000 toward a new bridge with three steel I-beams to span the river. The structure was built by the Moss Construction Company of Hickory, NC, in the winter months of 1987. The new bridge would make way for the weight of future construction materials and equipment to enter the camp.

Bridge over the Johns River at the entrance to the camp

In 1986, after a series of conversations between Southern Conference, Blowing Rock Assembly Grounds (BRAG), and Johns River Valley Camp (JRVC), the camp entered into a two and a half year relationship with BRAG in which the two sites would share a site person and support staff to begin a process that would transition programming responsibilities from the Conference to the sites. The Rev. C.L. "Curly" Stumb was employed to fill the dual role position. Beginning on September 1, 1986, Stumb would assume the newly established role, working half-time as site manager of Johns River Valley Camp and half-time as assistant director of Blowing Rock Assembly Grounds. The Rev. Kenneth Clapp, Executive Director of Blowing Rock Assembly Grounds at the time, provided management oversight for this venture. On April 15, 1989, Rev. Stumb became full-time Executive Director of Johns River Valley Camp.

The Rev. Jamie Fonville chaired the JRVC Board during this period and accepted the leadership of a two-year Long Range Planning Process launched by the Board. A final report stated as its overall goal: "To increase the Conference sense of ownership of, and involvement in, Johns River Valley Camp by building up the image of the camp through a future-oriented program thrust, stable leadership, faithful stewardship of facilities and sound fiscal development."

Immediate tangible results from the "Chamberlain Study" included development of a mission statement, adoption of an official camp logo, attention to an intentional marketing plan, a look at off-site programming options, a plan toward acquiring accreditation with the American Camp Association, and a continued focus around developing additional facilities to enable JRVC to move toward year-round programming.

The Mission Statement said: "Johns River Valley Camp seeks to provide, in an outdoor setting, opportunities for persons to experience the presence of God, to discover personal wholeness, and to participate amidst Christian community."

A logo was designed and adopted to capture the valley setting with a graphic image highlighting rising curves of a valley terrain carved by the waters of the Johns River. Mr. Frank Goodnight of First UCC, Salisbury, NC, provided a process and resources for development of the graphic.

The American Camp Association accredited JRVC in 1991, after a timely process of education and preparation.

The recommendation in the Chamberlain Study for "additional facilities to enable JRVC to move toward year-round programming, including a 50-person cottage/retreat center" planted a seed for the "Harrison Study" and construction of what evolved as the Boger Site. This study, facilitated by consultant Art Harrison of Harrison, Hempe, and Davis, Inc., based in Ames, Iowa, moved the camp toward detailing the vision of adult-friendly living units equipped with climate control systems enabling four-season usage.

Simultaneously, the camp began organizing a Capital Campaign. Mr. Dale Bennett of Peace UCC, Greensboro, NC, was recruited to chair the ambitious initiative of raising $1 million. The CAMPaign initially raised $1.3 million, and Blowing Rock, NC, building contractors, Tom Enterline and Raeford Russell, were employed for the project. Contracts were signed for the Shuford Living Unit of 20 beds (named in honor of W. Hamp and Joanne Shuford, Jr.), along with a program-centered building designed as a covered bridge (named in memory of Raenelle B. Abernethy and Maye Morrison Abernethy, with a gift from Mr. Claude S. Abernethy, Jr.). Completion came in October 2002.

Shuford Living Unit along with a program-centered building

The construction of the second living unit was delayed about three years to enable continued work on fund development. The Black Living Unit remembering Lavona Black was completed in January 2007. Additionally, other major contributors making possible the Boger Site Development of new living units and connecting bridge unit included John Boger, Mary B. Little, Hilda and Walter Ramseur, Melvin and Frances Barnhardt, Mt. Zion UCC, China Grove, NC, and an estate gift from Hazel C. Wilfong.

Consultant Art Harrison says in a letter dated January 15, 1998, introducing the *Master Site Plan*, "The plan opens up a window to the future, through which Johns River Valley Camp can look toward its hopes and dreams in the areas of program, site and facility development, on-going operations, and long-term financial support."

Presidents of Johns River Board 1965-2006

A. W. Hedrick	**1955-1971**
W. J. Campbell	**1972-1979**
J. L. Peeler	**1980-1981**
D. L. Jessup	**1982-1983**
C. L. Stumb	**1984-1985**
J. T. Fonville	**1986-1989**
K. Tate	**1990-1991**
P. R. Myers	**1992-1994**
Ron Price	**1995-1996**
Anne Wepner	**1997-1999**
Dale Bennett	**2000-2003**
Barney Jordan	**2004-2005**
Phil Hardy	**2006-2007**

CHAPTER VI

From Leaders to Leadership

Some of our senior lay and clergy membership might remember annual meetings of the Southern Synod prior to the formation of the Southern Conference. Typically, meetings were held in local churches, and each gathering would include a time when the Synod would remember clergy who had died since the previous meeting. For this solemn recognition, we would assemble at the chancel steps or near the altar and, thankful to God for the blessings of these persons and their ministries among us, we would fervently sing:

For all the saints who from their labors rest,
  Who thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest.
  Alleluia! Alleluia!

In that same spirit, the following pages include a listing of the names of ordained ministers who have died between the years of 1965 and 2005, along with the dates of death when available. An obituary is also included for each of these persons, as first printed in the appropriate Yearbook of the United Church of Christ, again when available.

In these years, there have been some 400 ordained clergy who have held ministerial standing in the Western North Carolina Association of the Southern Conference of the United Church of Christ. Perhaps the reader will notice changes since the listing in A Story of the Southern Synod. First of all, note the inclusion of feminine names. The previous history did not have even one feminine name among the list of ordained clergy in the Southern Synod, although women had long been ordained in the denomination.

Secondly, Southern Synod clergy membership included only clergy of the former Evangelical and Reformed Church. Most of those would have been graduates of The Theological Seminary at Lancaster, Pennsylvania, or the former Central Seminary of Dayton, Ohio, with a few from Eden Theological Seminary in St. Louis, Missouri, or Yale Divinity School in New Haven, Connecticut. With the addition of clergy from the Southern Convention and the Convention of the South of the Congregational Christian Churches, Duke Divinity School and Southeastern Baptist Theological Seminary are well represented, as are numerous other seminaries.

Every effort has been made to contact persons known to hold or to have held ministerial standing in the Western North Carolina Association of the Southern Conference. Where no information was forthcoming, the names of the clergy and the year of ordination according to the Yearbook of the United Church of Christ are presented.

NECROLOGY

UNITED CHURCH OF CHRIST

ORDAINED MINISTERS OF

THE FORMER SOUTHERN SYNOD

AND

THE WESTERN NORTH CAROLINA ASSOCIATION

1965 – 2005

UNITED CHURCH OF CHRIST
THAT THEY MAY ALL BE ONE

CLERGY NECROLOGY

1965 – 2005

Alcorn, Edwin M.	April 4, 1992
Alley, George D.	September 8, 1993
Allred, C. Fred	August 9, 1993
Althouse, Harry D.	August 23, 1970
Andrew, Joseph D.	August 5, 1973
Askew, Reuben Samuel, Jr.	December 23, 2003
Barnhardt, William R.	September 3, 1989
Beck, Elmo D.	January 18, 1987
Berger, Carl W.	August 3, 1989
Bethea, Daniel W.	November 1, 1991
Blair, Marion R.	March 20, 2001
Bostian, Frank K.	March 10, 1991
Brady, E. Carl	September 20, 1990
Brinker, Albert J.	March 28, 1990
Brooks, Arthur C.	August 7, 1982
Brown, J. Avery	August 30, 1997
Burwell, Lawrence	October 14, 2000
Bushman, Richard M.	July 18, 2005
Calhoun, Nimrod C.	June 6, 1993
Carpenter, Huitt R.	May 31, 1981
Carpenter, Lonnie A.	May 18, 1987
Chapman, John R.	May 23, 1999
Chatlos, John C.	December 18, 1996
Cheek, A. Wilson	March 6, 1971
Cook, Ingle O.	August 29, 1998
Cornelius, Conrad F.	2002
Cosby, Beverly R.	January 21, 2002
Coulter, Roy D.	March 30, 1982
Cowan, Chal L.	February 27, 1989
Cowlishaw, James E., Jr.	October 11, 1985
Cross, Earl L.	February 10, 1971
Curran, Wade H.	March 1, 1983
Davidson, Minnie E.	January 27, 1989
Davis, Hiram E.	October 31, 1989
Daye, Carl T.	April 2, 1989
Dekle, Thomas O.	November 6, 1996
Delp, Robert W.	September 24, 2004
Detwiler, Arthur R.	October 21, 1975
Dewald, Henry A.	September 30, 1967
Dillinger, George E.	May 17, 1977
Ellis, Larry W.	August 8, 2003
Everhart, William M.	March 11, 2000
Farrell, Earl T.	January 14, 2000
Faust, David E.	April 19, 1984
Ferree, Kenneth C.	June 6, 1968
Fesperman, Harvey A.	March 9, 1972
Fesperman, James Franklin Lyerly	May 10, 1975
Fitz, George T.	June 14, 1976
Fogleman, James U.	August 23, 1973
Fouts, J. Wayne	February 7, 1980
Frantz, Nevin R.	January 4, 1980
Gay, George, Jr.	January 10, 2005
Goodling, Richard A.	March 11, 1986
Haith, Richard L.	December 31, 1994
Hall, W. Walter	November 10, 2002
Hamm, Melvin	March 14, 1993
Hargett, Frederick A., Sr.	February 16, 1972
Harto, Harold	August 2, 1986
Hazel, Oscar A.	May 28, 1982
Haywood, Seth	January, 2006
Hedrick, Aubrey W.	March 11, 2000
Helm, Paul V., Jr.	September 28, 1986
Hennessey, Joseph B.	December 13, 1972
Heymann, Charles M.	April 9, 1969
Hiatt, Charles E., Sr.	July 5, 1982
Hoffman, Robert W.	May 26, 2005
Hoffman, Thomas E.	January 15, 1989
Hooker, Percy W.	October 30, 2002
Hurdle, Lafayette A.	January 14, 1995
Jackson, Richard L.	August 20, 1992
Johnson, George R.	June 10, 1988
Jones, William A.	December 30, 1988
Kellermeyer, Hugo C.	May 23, 1967
Kernodle, John	October 25, 1995
Key, Carl	April 26, 1995
Kimball, Robert	January 17, 1998
Koonts, Harvey H., Jr.	September 1, 1993
Kreps, Carl Clayton	December 10, 2005
Lee, Cleatus G.	July 2, 1971
Leebrick, Bland A., Sr.	April 10, 2002

Leinbach, Roy E., Jr.	May 7, 1993
Leonard, A. Odell	February 28, 1978
Leonard, Lawrence A.	November 2, 1985
Leonard, R. Webb	February, 2000
Lester, Fletcher C.	December 7, 1991
Levens, Joshua L.	May 4, 2003
Limbert, Paul M.	December 24, 1998
Lowe, Wilbert T., Sr.	January 9, 1991
Ludwig, George K.	August 16, 1995
Madren, Thomas W.	September 4, 2005
Madren, Weldon T.	January 24, 2005
Madren, Silas Ernest	June 2, 1979
Martin, Carl R., Sr.	February 22, 2002
McDowell, Henry C.	November 10, 1989
Meier, Henry J.	January 9, 1995
Mensendieck, Richard A.	April 18, 1965
Morgan, William H.	April 27, 1970
Morrin, Ivan R.	August 19, 1983
Moss, Robert Verelle, Jr.	October 25, 1976
Myers, G. Harold	July 1, 1998
Nagle, Edwin C.	January 27, 1987
Neese, J. Everette	July 3, 2004
Neese, Joseph L.	August 20, 1967
Palmer, Jacob A.	October 24, 1969
Parker, Martin L.	April 1, 1993
Patterson, Joseph N.	February 4, 1978
Peck, Felix B.	December 29, 1987
Peck, Howard Wayne	December 21, 1997
Peeler, Augustus C.	January 24, 1998
Peeler, Banks J.	January 22, 1974
Peeler, Lee	June 12, 1966
Peeler, Shuford	January 31, 1967
Penn, George William	September 15, 1983
Pierson, Lawrence F.	August 23, 2005
Plott, George Ermine	December 22, 1975
Poe, Denmark L.	February 23, 1967
Powell, Odell J.	July 8, 1979
Presnell, Lacy M.	May 1, 1973
Rice, Grady J.	May 1, 1998
Roehner, Roland F. F.	October 4, 1999
Roschy, Robert Winfield	September 30, 1967
Rumley, James D., Jr.	January 25, 1986
Schaeffer, Marlin T.	December 11, 1987
Schofield, John D.	September 2, 1995
Sechriest, Lloyd E.	October 10, 2001
Seiwell, Porter W.	September 23, 1986
Selby, Donald J.	December 21, 1996
Sellars, Lucian Lee	December 31, 2001
Seymour, Collie	January 21, 2003
Shipman, Russell J.	January 3, 1996
Shoffner, Henry Grady	June 25, 1965
Shoffner, Kendall B.	May 23, 1987
Shoffner, Terrell M.	December 19, 2006
Sigler, Charles W.	December 18, 2002
Sills, Horace S.	August 3, 2000
Simmons, H. O.	January, 2006
Smith, Clifford	1999
Snider, Frank W., Sr.	October 4, 1992
Sollinger, Merle F.	March 17, 1995
Somers, Lester I.	April 10, 1970
Spangler, Elden	June 26, 1996
Stanley, Border Levi	June 25, 1965
Stanley, J. Taylor	December 11, 1983
Stevens, W. Millard	December, 2005
Stevenson, William R.	December 2, 1981
Strunk, Lawrence N.	February 12, 1996
Sutton, Thomas	June 4, 2000
Tally, George Monday	January 22, 1965
Taylor, Edouard H.	July 7, 1989
Thompson, Gary B.	July 14, 1989
Thompson, Hugo W.	February 20, 1987
Todd, Aubrey C.	October 16, 2002
Traylor, Bill Joe	November 13, 1975
Troxell, Samuel A.	January 10, 1978
Tussey, Max L.	July 20, 2000
Vestal, Max Brown	May 30, 1988
Wallace, Carl E.	February 3, 1989
Ward, Howard E.	November 10, 2004
Warlick, Charles	May 10, 1967
Wentz, Bruce A.	December 29, 1968
West, James King	August 15, 1984
Whisenhunt, Roy C.	September 29, 1996
Wisseman, William E.	May 5, 1990
Wofford, Phyllis T.	April 4, 2005
Yocum, William R.	December 22, 1991

ORDAINED CLERGY – IN MEMORIAM

ALCORN, EDWIN M., b Manchester, MD, Nov. 24, 1924. Franklin & Marshall, BA 1944, LTS BD 1946. o Trinity Reformed, Manchester, MD, June 22, 1947. P Trinity & St. Luke's Charge, Timberville, VA, 1947-52; Christ & Resurrection Charge, Middletown, MD, 1952-56; Trinity UCC, Conover, NC, 1956-66. Assoc. conf. min., W NC Assn 1966-83. d Newton, NC, April 4, 1992.

ALLEY, GEORGE D., b Asheville, NC, Aug. 8, 1922. Berea, KY Coll., BA 1943; CTS BD 1946; U. of Chicago, MA 1945. o Federated, El Paso, IL, Nov. 20, 1946. p Federated, El Paso, IL 1946-48; First Cong., Dundee, IL, 1948-54; Christian, Suffolk, VA. 1954-62; Pilgrim UCC, Cuyahoga Falls, OH, 1962-84; pe 1984-93. pres. Southern conf 1958-62. d Oconto Falls, WI, Sept. 8, 1993.

ALLRED, CHARLES F., b Franklinville, NC, April 27, 1913. Elon Coll., AB 1951; Duke U., STM 1953. o Pleasant Ridge, Franklinville, NC, May 27, 1951. p Hank's Chapel, Pittsboro, NC, 1950; Pleasant Grove, Bennett, NC, 1951; Needham Grove/Biscoe, Erect/Biscoe, NC, 1950-51; Mount Bethel/New Lebanon/Kellam Grove, Summerfield/Reidsville/Madison, NC, 1951-59; UCC/Salem Chapel, Blews Creek/ Walnut Cove, NC, 1959-64; Smith Wood, Liberty, NC, 1964-69; Carolina UCC, Burlington, NC, 1969-81. d Reidsville, NC, Aug. 9, 1993.

ALTHOUSE, HARRY DANIEL, b Womelsdorf, PA, May 27, 1898. Lancaster Theol. Sem., 1922. o Ref., Berwick, PA. p Ref Ch., Berwick, PA, 1922-27; Ref. Ch., Shippensburg, PA, 1927-30; Corinth E&R Ch. UCC, Hickory, NC, 1930-68. orw 1st pres. of Southern Synod, 1940-41; General Council of E&R Ch., York, PA, 1944-56. pe Corinth E&R Ch. UCC, Hickory, NC. d Hickory, NC, Aug. 23, 1970.

ANDREW, JOSEPH DIXON, b Burlington, NC, Feb. 10, 1913. Eden Theol. Sem. o E&R, Kannapolis, NC, June, 1939; p St. John's E&R Ch., Kannapolis, NC, 1939-42. chap. Mar. 1942 became member of regular Air Force. Retired in Mar. 1966, after completing more than 24 yrs active duty in overseas and stateside assignments. d Skyland, NC, Aug 5, 1973.

ASKEW, REUBEN SAMUEL JR., b Norfolk, VA, Feb. 9, 1933. Elon College, BA 1955; Duke Divinity School, MDiv 1962. o Congregational Christian, Pleasant Hill Christian Church, Alamance County, VA, Nov. 2, 1960; United Church of Christ, Eastern Virginia Assoc., Southern Conference, Dec. 3, 1960. p Calvary Christian Church, Greensboro, NC, 1953-54; Berea Christian Church, Altamawhawpssipee, NC, 1954-58; Turner's Chapel, Moore's Union, Zion Christian, Sanford, NC, 1958-60; Pleasant Hill Christian UCC, Liberty, NC, 1960-62; U.S. Army Military Chapels, 2 Tours in Vietnam, VA, NJ, NY, Germany, 1962-82; Warwick UCC, Newport News, VA, 1983-97. d Hampton, VA, Dec. 23, 2003.

BARNHART, WILLIAM RUPP, b Saegerstown, PA, Feb. 7, 1903. Johns Hopkins, AB 1923, UTS BD 1927, Columbia U., MA 1924; Pacific U., DD 1938. o Cong. 1930. p Circular Cong., Charleston, SC, 1958-68. pe Circular. Int Grace E&R, Frederick, MD, 1945-46. prof. Rel. & Theol. Pacific U (OR), 1927-30; Head of Dept of Rel. & Theol., Hood Coll. Frederick, MD, 1930-58; exec. sec. Fed. of Churches, Washington, DC, 1940-41; trustee SC State Coll., 1972-84, weekly radio broadcasts, 1958-79. d Charleston, SC, Sept. 3, 1989.

BECK, ELMO DAVIS, b Lexington, NC, Dec. 15, 1922. Ashmore Business College, Bus. Ad. 1957; Lancaster Theol. Sem., 1960. o Lexington, NC, UCC, June 1960. p Mt. Hope UCC, Salisbury, NC, 1960-62; St. Peters-Jerusalem Parish, Loganville, PA, 1962-87. Served as chaplain for various organizations. d Hershey, PA, Jan. 18, 1987.

BERGER, CARL WILLIAM, b Mill County, IL, Sept. 8, 1914. Elmhurst Coll., AB 1937, ETS BD 1940. o St. Peter's, Stone Church, IL, June 16, 1940. p St. John's, Metropolis, IL, 1940-43; Immanuel, Peoria, IL, 1943-48; 1st, Forest Park, IL, 1948-59; West Side, Cleveland, OH, 1959-70; St. Peter, Seven Hills, OH, 1970-76; mov, 1st Cong. UCC, Hendersonville, NC, 1978-83 & 88. d Hendersonville, NC, Aug. 3, 1989

BLAIR, MARION R., b June 23, 1931. o 1979. d Mar. 20, 2001.

BOSTIAN, FRANK KELLER, b China Grove, NC, Apr. 30, 1912. Catawba Coll, Salisbury, NC, AB 1932, LTS BD 1934 Catawba Coll., DD 1981. o Zion Reformed, Blain, PA, Sept 4, 1934. p Zion Reformed, Blain, PA, 1934-37; St. John's, Chambersburg, PA, 1937-42; St John's & St. Paul's in Kannapolis & Enochville, NC, 1942-47; Messiah, Baltimore, MD, 1947-59, First UCC in Raleigh & Charlotte, NC, 1959-73; New Gilead Reformed UCC, Concord, NC, 1973-74 sec of Potomac Synod c 1954 d Landis, NC, Mar. 10, 1991.

BRADY, E. CARL, b Bennett, NC, Mar. 12, 1900. Elon Coll., BA 1926; Duke, MA 1932. o Christian 1928. p Big Oak, Biscoe; Browns Chapel, Robbins; Spoons Chapel, Asheboro; Pleasant Cross, Asheboro; Pleasant Grove, Asheboro; Mt. Pleasant, Vass; Niagara, Southern Pines; Union Grove, Asheboro; Flint Hill, Robbins; all in NC Principal of Robbins Elementary School 35 yrs. d. Bennett, NC, Sept 20, 1990.

BRINKER, ALBERT JAN, b Junction City, AR, July 18, 1912. Arkansas U & Oglethorp U., BA, BS, MD, LTS BD 1958. o Jerusalem, Penryn, PA, July 1958. p Methodist churches prior to 1958; Jerusalem, Penryn, PA, 1958-64; St. Paul's UCC, Mechanicsburg, PA, 1964-69; Bethany UCC, Winston-Salem, NC, 1969-77. ints after retirement. d Winston-Salem, NC, Mar. 28, 1990.

BROOKS, ARTHUR CLINTON, b Pasadena, CA, Mar. 21, 1909. California Institute of Technology, 1931; Union Theol. Sem., 1936. o Cong., Asheville, NC, 1936. chap and t of Rel., Asheville School, Asheville, NC, 1936-72. d Asheville, NC, Aug. 7, 1982.

BROWN, JAMES A., b Randolph County, NC, June 4, 1915. Elon Coll. o Cong., Hank's Chapel, Pittsboro, NC, Nov. 7, 1956. p Cong., Sophia, NC, 1953-57,; Pleasant Grove Cong., Bennett, NC, 1957-59; Gibsonville, NC, 1959-61; Union Grove, Asheboro, NC, 1961-64. d Randleman, NC, Aug. 30, 1997.

BUSHMAN, RICHARD M., b Sept. 3, 1925. Moline Community College, AA 1960; Millikin U., BA 1965; ETS, MDiv 1968. o UCC, June, 1968. p Port Byron Cong. Church, Port Byron, IL, 1958-60; Mayflower Cong. Church UCC, Detroit, MI, 1960-62; Atwood UCC, Atwood, IL, 1962-69; Lyonsville Cong. Church UCC, LaGrange, IL, 1969-72; First Cong. Church UCC, Ramona, CA, 1972-83; Warden Community Church UCC, Warden, WA, 1983-90; Peshastin UCC, Peshastin, WA 1990-94+. d Charlotte, NC, July 18, 2005.

CALHOUN, NIMROD C., b Talladega, AL, Dec. 25, 1901. Clark U, Atlanta, GA, BA; Gammon Theological Seminary BD. o Cong., New Orleans, LA, Mar. 3, 1932. p First, Marietta, GA, 1928-30; Beecher, New Orleans, LA, 1932-33; St. Stephen, Beaufort, NC, 1933-42. ch U.S. Army 1942-44 d Charlotte, NC, June 6, 1993.

CARPENTER, HUITT RUDISILL, b Maiden, NC, Oct. 21, 1907. Lancaster Theol. Sem., Lancaster, PA, 1932. o Ref., Lenoir, NC, July 5, 1932. p Emanuel Ch., Lincolnton, NC, 1935-37; Mt. Zion Ch., China Grove, NC, 1937-47; 1st Ch., Charlotte, NC, 1957-50; Shiloh Ch., Faith, NC, 1950-57; St. Mark's Ch., Burlington, NC, 1957-60; St. John's, Kannapolis, NC, 1960-63; Calvary Ch., Thomasville, NC, 1963-69; New Gilead, Concord, NC, 1969-73. d Thomasville, NC, May 31, 1981.

CARPENTER, LONNIE ALFRED, b Lincolnton, NC, Feb. 25, 1914 Catawba College, AB 1935, Lancaster Theol. Sem., BD (M Div) 1938; Catawba College, DD 1960. o Southern Synod of E&R Church. Grace Lower Stone Ch., Rockville, NC, June 4, 1938. p Faith Charge: (Shiloh, Faith, NC; Grace, Rockville, NC; Mt. Hope, Salisbury, NC) E&R, 1938-44; Trinity, Conover, NC, 1944-55; First Ref. Ch. Burlington, NC, 1955-60; First UCC, Salisbury, NC, 1960-80; plus several interims and served as interim Asso. Conf. minister for Western NC, 1984-85. Pres. of Southern Synod 1948-51; Vice-Pres. Southern Synod 1955-59; Bd. of Trustee Catawba College, 1959-87; Bd. of Trustees Lancaster Theol. Sem., 1958-78. d Winston-Salem, NC, May 18, 1987.

CHAPMAN, JOHN R., b Boston, MA, May 27, 1908. Wiliams Coll., Williamstown, MA, BA 1930, UTS BD 1933. o First Cong., Asheville, NC, Oct. 23, 1933. p First, Asheville, NC, 1933-39; Prospect, Cambridge, MA, 1939-46; Pilgrim, Leominster, MA, 1946-62; Payson Park, Belmont, MA, 1963-77. d Melbourne, FL, May 23, 1999.

CHATLOS, JOHN C., b Cumberland, MD, May 5, 1919. Catawba Coll., BA 1943, LTS BD 1945. o E&R, W Hazleton, PA. Dec. 16, 1945. p Wapwallopen, PA, 1946-50; Brick E&R, Burlington, NC, 1950-53; Lower Stone, Rockwell, NC, 1953-59; Church of the Incarnation, Emmitsburg, MD, 1959-84 d Fairfield. PA, Dec 18, 1996.

CHEEK, ARTHUR WILSON, b Burlington, NC, July 7, 1914. Lancaster Theol. Sem. o E&R, Burlington, NC, June 7, 1939. p Trinity E&R Ch., Conover, NC & Brookford Chg, 1939-45; E&R Ch., Brookford, NC, 1945-47. orw dir. Youth Wk, E&R Ch.. 1947-50; Dir. of Dept of Adult Wk Div. of CE, Natl Council of Chs, 1959; asso. Gen. Sec., World Council of CE, 1959-65; asso. Dir. Rel. Edu. Assn, 1965-67; sec. Atlanta Regional for Nat'l Conf. of Christians & Jews, 1967-71. d Atlanta, GA. Mar 6, 1971.

COOK, INGLE O., b Kannapolis, NC, Feb. 17, 1935. Catawba Coll., BA 1957, LTS BD 1964. o First Reformed UCC, High Paint, NC, June 28, 1964 ap N Canton, OH, 1964-66. p Beck's UCC, Lexington, NC, 1966-74. d Lexington, NC. Aug 29, 1998.

COSBY, BEVERLY R., b Lynchburg. VA, Jan 28, 1926. American U., BA 1948, UTS BD 1954. o Congregational, New York, NY, May 23, 1954 p Church of the Covenant, Lynchburg, VA. 1954-2002. d Lynchburg, VA, Jan. 21, 2002.

COULTER, ROY DERRILL, b Riverview, AL, Dec 26, 1895. Elon Coll., NC, 1932; Vanderbilt Univ., Nashville, TN, 1937. o 1920. Served Chs in Shenandoah Valley, VA, Timber Ridge Ch., Concord. VA, Winston-Salem, NC. d Harrisonburg, VA, Mar. 30, 1982.

COWAN, CHAL LEE, b Salisbury, NC, Aug. 27, 1929. Livingstone Coll. o Bethel, Statesville, NC, Nov. 9, 1958. p Cong. Mooreville, NC, 1954-58; Bethel UCC, Statesville, NC, 1958-65; Shiloh UCC, Fayetteville, NC, 1960-63; St. Luke, Goldston, NC, 1964-84; Dry Creek UCC, Candor, NC, 1964-84. d Salisbury, NC, Feb. 27, 1989.

COWLISHAW, JAMES EDWARD, JR., b Hartford, CT, Aug. 3, 1918. Norwich Univ., Northfield, VT; Bangor Theol. Sem. o UCC, Southeast Conf., Belvidere, TN, Jan. 1969. p West Brooksville Cong, West Brooksville, ME, 1967-69; Saunders Mem., ME, 1967-69; First UCC, Belvidere, TN, 1969, 1974; Longdale Cong. Ch., AL, 1974-77; Rodgers Park UCC, NC, 1977-80. 1st Lt. Pacific Theater of Operations, 1941-46; supervisor of Publication for Norden Division of United Technologies, Norwalk, CT, 1959-66. d Kannapolis, NC, Oct. 11, 1985.

CROSS, EARL LEE, b Randolph Co., NC, Jan. 19, 1883. o Cong. Chr., High Point, NC, Sept., 1951. p Salem Ch., near Asheboro, NC, 1945-67; also Washington Ter. Ch., High Point, NC & Dry Creek Ch., Candor, NC. d Asheboro, NC, Feb. 10, 1971.

DAVIS, HIRAM ELLSWORTH, b Washington County, MD, Dec. 8, 1915. Ashland (OH) Coll., BA 1938, Attd. LTS 1942. o Christ Reformed, Sharpsville, MD, May 29, 1942. p Bethlehem, Winston-Salem, NC, 1942-46; 1st, Winston-Salem, NC, 1942-57; 1st, Landis, NC, 1957-65; 1st, Burlington, NC, 1965-78; Lakeview Comm., Burlington, NC, 1978-86. Active in committee work of assn. d Salisbury, NC, Oct. 31, 1989.

DAYE, CARL THEODORE, b Hickory, NC, June 28, 1921. Catawba (NC) Coll., BA 1944, LTS BD 1946. o Corinth, Hickory, NC, July 19, 1946. p St. Paul's, Enochville, NC, 1946-48; Beulah & Pilgrim, Lexington, NC, 1948-52; St. Luke's & Lyerly Mem., Rockwell, NC, 1952-54; St. James & Boyer, Mt. Pleasant, NC, 1954-58; founded St. Peter's, Greensboro, NC, 1950-65; Pembroke Manor, Virginia Beach, VA, 1965-68; Trinity, Concord, NC, 1968-85; Seagrove, NC, 1985-89. Served on many church & civic boards & committees. d Seagrove, NC, April 2, 1989.

DEKLE, THOMAS O., b Miami, FL, Sept. 7, 1927. U. of Miami, BMED 1949; SW Theological Seminary, MRE 1953, MDiv 1958. o Baptist, Miami, FL, May 29, 1955. p Kendall Baptist, Washington, DC, 1964-68; Shenandoah Baptist, Miami, FL, 1968-70; Community UCC, Lake Park, FL, 1970-72; Church of the Isles UCC, Indian Rocks Beach, FL, 1972-75; UCC, Myerstown, PA, 1975-80; Good Shepherd UCC, Reading, PA, 1980-85; First UCC, Hampton, VA, 1985-89; First Reformed UCC, Bellaire, OH, 1989-90; St. Paul's, China Grove, NC, 1992-96. d China Grove, NC, Nov. 6, 1996.

DETWILER, ARTHUR RAYMOND, b Phoenixville, PA, Dec. 20, 1920. Lancaster Theol. Sem., 1945. o E&R, Phoenixville, PA, Feb. 18, 1945. p 1st E&R Ch., Asheboro, NC, 1945-46; Guilford Charge (Mt. Hope & Brick E&R), Whitsett, NC, 1946-49; Zion E&R, Lenoir, NC, 1949-53; Emmanuel E&R, Sandusky, OH, 1953-54; St. John's Evang. Prot. (E&R), Columbus, OH, 1954-59; 1st Evang. E&R, Houston, TX, 1959-64; St. Luke's E&R (UCC), Columbus, NE, 1965-67; 1st UCC (E&R), Raleigh, NC, 1967-68. bus Church Finance and Construction Management, 1968-75. d Charlotte, NC, Oct. 21, 1975.

DEWALD, HENRY ADAM, b Lembach, Alsace-Lorraine, France, Apr. 13, 1880. Basel Mis Sem. (Switzerland). tr to US Evang., 1929. p St. John Ch., Atlanta, GA, 1929-45. d Tucker (res Atlanta), GA, Sept. 30, 1967.

DILLINGER, GEORGE EDWARD, b Lawrence, MA, May 28, 1901. Central, now Eden Theol. Sem., 1933. o Ref., Martinsburg, PA, July 29, 1933. p Hickory Botton chg, Ref. Ch., Loysburg, PA, 1933-37; Schlatter Mem'l Ch., Ref., Winston-Salem, NC, 1937-39; 1st Ref. Ch., Burlington, NC, 1939-45; Trinity E&R Ch., Philadelphia, PA, 1945-62; Zion UCC, Lenoir, NC, 1962-66; Shiloh UCC, Faith, NC, 1970-73; Pfafftown UCC, Pfafftown, NC, 1975-77. orw Exec. Dir., Rock Assembly Ground, Blowing Rock, NC, 1966-69. d Wilmington (Kure Beach), NC, May 17, 1977.

EVERHART, WILLIAM M., b Lexington, NC, May 8, 1928. Wake Forest U., BS 1953; Crozer Theological, Chester, PA, MDiv 1965. o Baptist, Pullen Memorial, Raleigh, NC, Sept. 27, 1957. p Baptist, Fremont, NC, 1957-62; Pilgrim Cong., Vineland, NJ, 1962-64; UCC, Asheboro, NC, 1964-67; First UCC, Charlotte, NC, 1974-75; Oakland Christian Church, Suffolk, VA, 1975-85. d Asheboro, NC, Mar. 11, 2000.

FARRELL, EARL T., b Pittsboro, NC, Oct. 11, 1921. Elon Coll., AB 1945; Duke U., BD 1949. o Cong., Pittsboro, NC, 1944. p Haw River, NC, 1944-49; Cypress Chapel, Suffolk, VA, 1949-55; Wake Chapel, Fuquay Varina, NC, 1955-62; Bayside UCC, Virginia Beach, VA, 1962-67; Mount Tabor UCC, Lexington, NC, 1967-83. d Long Beach, NC, Jan. 14, 2000.

FAUST, DAVID EARL, b Mercersburg, PA, Aug. 24, 1897. Yale Div. Sch., 1924; Yale Univ., 1929. o E&R, Salisbury, NC, 1945; pf of Religion & History, Catawba Coll., 1929-67; pt faculty, Livingstone Coll., 1967-71; Sec/Treas., Carolinas Conf. of Carolinas Intercol. Athletic Assoc., 1933-67. d Salisbury, NC, April 19, 1984.

FERREE, KENNETH CARLSON, b Randolph Co., NC, Apr. 10, 1922. tr fr Bapt., 1966. p Pleasant Cross Ch. & Pleasant Union Ch., Ashboro & Seagrove, NC, 1966-68. d Ashevoro (res Seagrove), NC, June 6, 1968.

FESPERMAN, FRANKLIN LYERLY, b Salisbury, NC, Dec. 29, 1894. Central Sem., Dayton, OH, 1919. o Ref., Hickory, NC, 1919. my to Japan, sent by Ref. Ch. in the US, 1919-43. chap U.S. Army, 1944-46; min to chap in E&R Ch., 1946-47. p Japanese-American Cong., San Francisco, CA, 1950-55; Mill Creek Charge, VA, 1955-61; Brunswick-Lovettsville Charge (MD & VA), 1961-65; St. James Ch., Lovettsville, VA, 1967-74. d St. Louis, MO, May 10, 1975.

FESPERMAN, HARVEY A., b Rockwell, NC, Oct. 11, 1892. Central Theol. Sem. o Ref., Newton, NC, Apr. 23, 1916. p Served Chs. In Startown, Lincolnton, Hickory, Greensboro, NC & Hagertown, MD. d Salisbury, NC, Mar. 9, 1972.

FITZ, GEORGE T., b Waynesboro, PA, Feb. 5, 1897. Lancaster Theol. Sem., 1924 o Ref., Waynesboro, PA, 1924. p Ridgely, MD, 1924-26; Ephrata, PA, 1926-33; Salisbury, NC, 1933-45; Johnstown, PA, 1945-61; Brush Creek, Adamsburg, PA, 1961-66. int Mt. Pleasant, Irwin, Delmont and Larimer, PA. d Irwin, PA, June 14, 1976.

FOGLEMAN, JAMES URIAH, b North Carolina, Mar. 22, 1898. o UCC, 1927. p UCC chs. In Providence & Concord; Brown's Chapel, UCC; Pleasant Grove, UCC; Timber Ridge, UCC, 1962-73. d High View, W. VA, Aug. 23, 1973.

FOUTS, JOHN WAYNE, b Davidson Co., NC, June 8, 1925. Lancaster Theol. Sem., Lancaster, PA, 1953. o E&R, Lexington, NC, June 7, 1953. p UCC, St. John's, Burlington, NC, 1953-58; UCC, Emmanuel, Thomasville, NC, 1958-67; UCC, 1st Ch., Winston-Salem, NC, 1967-73. chap Roanoke Mem. Hosp., Roanoke, VA, 1973-80. d Roanoke, VA, Feb. 7, 1980.

FRANTZ, NEVIN RICHARDS, b Telford, PA, Apr. 23, 1920. Lancaster Theol. Sem., Lancaster, PA, 1939. o Ref., St. Luke's, Lancaster, PA, June 1939. p Cashtown chg, Fairfield, Cashtown, PA, 1939-42; Grace, Northampton, PA, 1942-44; Arendtsville chg., Arendtsville, Biglerville, PA, 1944-62; Grace, Newton, NC, 1962-67; Shiloh, York, PA, 1967-69; Arendtsville chg., Arendtsville, Biglerville, PA, 1969-76. d Biglerville, PA, Jan. 4, 1980.

HALL, W. WALTER, b Spartanburg, SC, Nov. 3, 1916. Elon Coll., BA 1946, ANTS, MDiv 1954. o Congregational, Greensboro, NC, Nov. 13, 1945. p Grace Baptist Ch., Hazelhurst, GA, 1940-41; Christian Missionary Alliance Ch., Oak Hurst, NC, 1941-44; Hines Chapel and Belews Cong'l Christian Ch., Greensboro, NC, 1944-45; Carolina Christian Ch. and Shallowford Christian Church, Carolina, NC and Burlington, NC, 1945-47; Albemarle Cong'l Christian, Albemarle, NC, 1947-51; Carlisle Cong'l Christian Ch., Carlisle, MA, 1951-53; Third Avenue Christian Church, Danville, VA, 1954-58; Virgilina Cong'l Ch., Virgilina, VA, 1958-60; Asheboro Cong'l Christian Ch., Ashboro, NC, 1960-63; Lanett Cong'l Christian Ch., Lanett, AL, 1963-72; Pleasant Hill UCC, Pleasant Hill, TN, 1972-82. d Knoxville, TN, Nov. 10, 2002.

HAMM, MELVIN T., b Hanover, PA, July 25, 1923. Catawba Coll., Salisbury, NC BA 1945, LTS BD 1948. o Trinity E&R, Hanover, PA, Jan. 25, 1948. p Christ/Grace Church, Shepherdstown/Kearneysville, WV 1947-54, Crescent Charge, Rockwell, NC 1954-57. Exec. dir Nazareth Children's Home, Rockwell, NC 1957-60. dir of admissions for Hoffman Homes, Littlestown, PA 1962-88. d Gettysburg, PA, March 14, 1993.

HARGETT, FREDERICK ALEXANDER, SR., b New Bern, NC, Nov. 12, 1891. Received pastoral training at Franklinton Center, Enfield, NC. o Chr., Morehead City, NC, Sept. 1920. p 1st Chr. Ch., Morehead City, NC, 1917-21; 1st Chr. Ch., New Bern, NC, 1921-27; St. Stephen Chr. Ch., Greensboro, NC, 1927-66. He built St. Antioch Chr. Ch., Mariebel, NC, also chs. in Morehead City, New Bern & Greensboro, NC. p St. Matthew's Chapel, Pollocksville, NC. orw Served forty yrs. as pres. of Eastern Atlantic Conf. & The Lincoln Conf. in the Convention of the South of the Cong. Chr. Ch. Represented the latter on the steering com. which planned the merger in 1965 of the organization with two other regional groups to form what is now the SOC Conf. UCC. pe St. Stephen UCC, Greensboro, NC. d Greensboro, NC, Feb. 16, 1972.

HAZELL, OSCAR ALBERT, b Alamance County, NC, Nov. 20, 1900. Franklinton Institute, NC; North Carolina Coll., Durham, NC, Nat'l Training Sch. of Rel., NC. o Cong., Burlington, NC, 1928. p Patillo Chr. Ch., Burlington, NC, 1919-25; Union Grove, McCleansville, NC; 1st Cong. Chr. Ch., Durham, NC; Tabernacle UCC, Yadkinville, NC; int Ebenezer UCC, Burlington, NC. d Greensboro, NC, May 28, 1982.

HEDRICK, AUBREY W., b Lexington, NC, Mar. 18, 1912. Catawba Coll., AB, LTS BD. o E&R, June 5, 1938. p Whitsett, NC, 1938-41; Mt. Pleasant, NC, 1942-49; Calvary-Zion, Thomasville, NC, 1949-56; Calvary, Thomasville, NC, 1956-57; First, Winston-Salem, NC, 1957-68; Emanuel UCC, Thomasville, NC, 1968-77. d Lexington, NC, Mar. 11, 2000.

HENNESSEY, JOSEPH BENJAMIN, b Morgantown, W. VA, May 10, 1905. Temple Bar College. o Ref., Akron, OH, Oct. 18, 1934 p Miller Ave. E&R Ch., Akron, OH, 1933-53; 1st E&R Ch., Charlotte, NC, 1953-62; 1st E&R (UCC), Apollo, PA, 1962-69; 1st UCC, Bellaire, OH, 1969-72. d Bellaire, OH, Dec. 13, 1972.

HEYMANN, CHARLES MORTIMER, b New York, NY, Apr. 15, 1900. tr fr Bapt., 1953. p 1st Ch., Hendersonville, NC, 1953-68. d Hendersonville, NC, Apr. 9, 1969.

HIATT, CHARLES EDWARD, SR., b Davidson County, NC, Jan. 3, 1897. Catawba Coll., Salisbury, NC, 1923; Heidelberg Coll., Tiffin, OH, 1924, Central Theol. Sem., 1927. p Guilford chg., Mt. Hope, St. Marks, Brick Chs., Julian, NC, 1927-37; Lower Davidson cbg., Hedricks Grove, Mt. Tabor, NC, 1937-49; New Gilead Ch., Concord, NC, 1950-57; Brightwood Ch., Gibsonville, NC, 1957-58; Bethel Ch., Bear Creek, Mt. Pleasant, NC, 1958-67. d Concord, NC, July 5, 1982.

HOFFMAN, THOMAS ERVIN b Burlington, NC, Mar. 3, 1926. Elon Coll., BA 1947, LTS BD 1950. o St. Mark's E&R, Burlington, NC, July 16, 1950. p Mt. Pleasant, NC, charge 1950-53; Hebron E&R, Winston-Salem, NC, 1954-55; St. Paul's UCC, Bethlehem, PA, 1964-67; St. Paul's UCC, Allentown, PA, 1968-73; Liberty UCC, Nathalie, VA, 1974-77; Smithwood/Liberty charge, Liberty, NC, 1977-89. d Liberty, NC, Jan. 15, 1989.

HURDLE, LAFAYETTE A., b Burlington, NC, Sept. 25, 1920. Elon Coll., BA 1947, YDS, Bethlehem UCC, Altamahaw, NC, June 19, 1947. p Smithwood/Liberty/Pleasant Hill, Liberty, NC; Ingraham, VA; Salem Chapel, Belews Creek, NC; Holy Neck, VA; Woodmont, CT. d Salisbury, NC, Jan. 14, 1995.

JACKSON, RICHARD L., b Rosedale, OH, Feb. 7, 1916. OSU BS 1938, YDS MDiv 1941. o Mayflower Cong., Columbus, OH, June 1941. p Christian, Waverly, VA, 1941-45; UCC, Chapel Hill, NC, 1951-56; Highlands, Springfield, OH, 1956-60; St. Paul's UCC, Cincinnati, OH, 1960-63; Pilgrim UCC, Durham, NC, 1963-69; Union Cong., Upper Montclair, NJ, 1969-73; Cong., Tryon, NC, 1973-83; pe Cong., Tryon, NC, 1983-92. Annuitant Visitor for Pension Boards. d Tryon, NC, Aug. 20, 1992.

JOHNSON, GEORGE RICHARD, b Nazareth, PA, Oct. 26, 1898. Ursinus Coll., Bethlehem Business Coll., Wheaton, Moody Sch., Central Theo., 1926-28, Lancaster Theo. Sem., BD 1931. o First Reformed Ch., Howard, PA, Aug. 2, 1931. p Nittany Valley, PA, 1930-39; Jordan, PA, 1939-44; Chap. U.S. Army, 1944-46; Salem, Rohrerstown, PA, 1946-51; Lower Saucon, PA, 1951-53; Chapel-on-Wheels, KY and SC, 1953-55; Union, Ardmore, MD, 1955-58; St. Paul's-Keller, China Grove, NC, 1958-62; Calvary Hill, PA, 1962-64. d Allentown, PA, June 10, 1988.

JONES, WILLIAM A., b Norristown, PA, Aug. 4, 1921. Catawba Coll., AB 1943, Eden Theo. Sem., BD 1945. o Christ Ch., Norristown, PA, Dec. 29, 1945. p Lincoln Charge, Maiden, NC, 1946-47; Memorial, Winston-Salem, NC, 1947-51; Fifth Ch., Cleveland, OH, 1951-55; St. Matthew's, Lynnville, IN, 1955-56; St. Peter's, Lamar, IN, and Trinity, Fulda, IN, 1956-59; St. Paul, Covington, KY, 1959-68; St. Paul's, Alexandria, KY, 1968-75; Grace Lowerstone, Rockwell, NC, 1975-82. d Salisbury, NC, Dec. 30, 1988.

KELLERMEYER, HUGO CARL, b St. Mary's, OH, Jan. 28, 1901. Central Theol. Sem. (now Eden Theol. Sem.). o Ref., Lincolnton, NC, July 11, 1926. p Emanuel Ch., Lincolnton, NC, 1926-29; Trinity Ch. & New Gilead Ch., Concord, NC, 1929-41; Trinity Ch., Upper Sandusky, OH, 1941-48; Calvary Ch., Lima, OH, 1948-53; 2nd Ch., Tiffin, OH, 1953-57; Grace Ch., Canton, OH, 1957-67. d Canton, OH, May 23, 1967.

KERNODLE, JOHN R., JR., b Oct. 28, 1944. o in 1971. d Greensboro, NC, Oct. 25, 1995.

KEY, CARL R., b Robbins, NC, Dec. 11, 1910. Elon Coll., NC, BA 1933, YDS BD 1941. o Cong., Holland, VA, Sept. 29, 1935. p Cong., Holland, VA, 1935-39; First, Torrington, CT, 1939-41; Collinwood, Cleveland, OH, 1941-44; Bushnell Cong., Detroit, MI, 1944-46; First, Tallmadge, OH, 1948; First Ravenswood. WV, 1967-68. int St. John, Batesville, IN, 1964-65. Council of Churchea, 1948-64. d Raleigh, NC, Apr. 26, 1995.

KIMBALL, ROBERT M., b Mansor, NC, Apr. 21, 1913. Elon Coll., NC, BA 1934, YDS BD 1937. o Cong., Everett, PA, Aug. 28, 1937. p Manson, NC, 1933-34; Everett, PA, 1937-42; Grantwood Cong., Cliffside Park, NJ, 1942-45; Cong., Franklin, VA, 1946-49; Ashtobula, OH, 1949-59; First Cong., Burlington, NC, 1959-72. d Burlington, NC, Jan. 17, 1998.

KOONTS, HARVEY, H., JR., b Lexington, NC, Oct. 28, 1914. Catawha Coll., LTS. o First E&R, Lexington, NC, July 21, 1946. p First, Asheboro, NC, 1946-53; North Davidson Charge, Winston-Salem, NC, 1954-55; New Friendship, Lexington, NC, 1956-66. d Lexington, NC, Sept. 1, 1993.

KREPS, CARL CLAYTON, b Lewistown, PA, Feb. 26, 1932. Catawba Coll., Lancaster Sem. o Trinity UCC, Lewistown, PA, 1956 p Bethany, Winston-Salem, NC; Bethlehem, Winston-Salem, NC; Mt. Hope, Salisbury, NC; Faith, Hickory, NC; Beulah, Lexington, NC; Happy Home, Ruffin, NC. pe Mt. Hope, Salisbury, NC. d Salisbury, NC, Dec. 10, 2005.

LEE, CLEATUS G., b Burlington, NC, Nov. 29, 1903. Franklin Center Theol. Sem. o Cong. Chr., Mebane, NC, Nov. 1941 Served Oak Grove UCC, High Point, NC; Dorsett's Chapel UCC, Spencer, NC; Union Chapel UCC, Burlington, NC; and Beaulah UCC, Liberty, NC. d Spencer, NC, July 2, 1971.

LEEBRICK, BLAND A., SR., b Lynchburg, VA, Feb. 26, 1922. Elon Coll., BA 1951. o Cong., Burlington, NC, June 3, 1951. p Carolina Ch., Burlington, NC, 1946-54; Apple's Chapel, Gibsonville, NC, 1954-61; Shenrock Parish, New Market, VA, 1961-66; Happy Home Ch., Ruffin, NC, 1966-71; Salem Chapel, Walnut Grove, NC, and Belews Creek Ch., Belews Creek, NC, 1971-75; Brick Ch., Burlington, NC, 1975-79. int Bertea Ch., Altamahaw, NC, and Lebanon Ch., Semora, NC, 1946-54. d Greensboro, NC, Apr. 10, 2002.

LEINBACH, ROY E., JR., b Landisburg, PA, July 13, 1909. Catawba Coll., Salisbury, NC, BS 1933, LTS BD 1937. o First Ch., Landis, NC, May 23, 1937. p First UCC, Landis, NC, 1937-40; Grace UCC, Newton, NC, 1940-48; South Fork Charge, 1954-56; United Charge, 1956-76; St. Paul's, Newton, NC, 1954-79. Past pres. of Southern Conf. Active in many organizations. d Hickory, NC, May 7, 1993.

LEONARD, ALDRICH ODELL, b Lexington, NC, Apr. 12, 1899. Central Theol. Sem., Dayton, OH, 1922. o Ref., UCC, Lexington, NC, June 21, 1922. p 2nd Ref. Ch., UCC, 1922-67. d Lexington, NC, Feb. 28, 1978.

LEONARD, LAWRENCE ARTHUR, b Lexington, NC, June 18, 1914. Catawba Coll., 1938; Lancaster Theol. Sem., 1941; Harvard Univ.; Duke Univ. o E&R, Landis, NC, June 1, 1941. p First E&R Ch., Landis, NC, 1941-43; Emanuel E&R Ch., Thomasville, NC, 1946-54; First E&R Ch., Asheboro, NC, 1954-60; St. Mark's Ref. Ch., Burlington, NC, 1960-77; sup Pilgrim, Davidson County; Mt. Tabor, Davidson County; Hedrick's Grove, Davidson County; Brick, Guilford County; First Ramseur, Ramseur, NC; First UCC, Burlington, NC. Chrmn and member of many committees in Southern Synod and Southern Conf.; chap. U.S. Army; organized Memorial E&R Cb., Lexington, NC, 1953-58; first pres. of United Church Retirement Home, 1957-75; chrmn of Social Services Bd of Davidson County and Alamance County; pres. and bd member of Mental Health Assn of Alamance County. d Burlington, NC, Nov. 2, 1985.

LESTER, FLETCHER C., b Summerfield, NC, June 17, 1894. Elon Coll., 1918, YDS BSD 1924, Defiance Coll., DD 1943. lic NC & VA Conf., Christian Cb., 1914 o Union Ridge Chn Ch., NC, Nov. 23, 1916. p Haw River, Graham, Liberty, NC, Shutzville, NY, Franklin, Waverly, Norfolk Chn, VA. Supt So. Convention CC Churches, 1938-46. p Asheboro CC, NC, 1946-57. Editor Christian Sun, 1957-64. p 1st Christian UCC, High Point, NC, 1957-72, pe 1986-91. ints Eutaw Comm., Fayetteville, NC, Leaksville & Sbenandoah, VA, Cilo, AL, Asheboro, NC. Built 3 churches. GS Nom. Comm. for forming CC, CC Comm. on Internat'l Relations, Prudential Comm. ABCFM, rep. Fed. Council of Churches, bd UCC Dept of Min. d Asheboro, NC, Dec. 7, 1991.

LEVENS, JOSHUA L., b Guilford Co., NC, Mar. 8, 1908. Catawba Coll., BA. o E&R, July 15, 1934. p Upper Davidson Charge, Lexington, NC, 1934-37; First Ch., Greensboro, NC, 1937-45; First Ch., Salisbury, NC, 1945-57; St. Thomas, Winston-Salem, NC, 1957-62; Bethlehem Ch., Winston-Salem, NC, 1962-65; St. John's, Burlington, NC, 1965-69. d May 4, 2003.

LIMBERT, PAUL M., b Grove City, PA, May 27, 1897. Franklin & Marshall Coll., AB; Columbia U., PhD, LTS BD. o E&R, July 11, 1922. p St. John's, Pottstown, PA, 1922-23. t rel. Franklin & Marshall, 1923-31. sec. of World Alliance of YMCA, 1953-69. d Black Mountain, NC, Dec. 24, 1998.

LOWE, WILBERT THOMAS, SR., b Pittsburgh, PA, Apr. 17, 1926. A & T St. U., BA 1953; John Wesley Theol. Sem., BD 1971. o Bethany UCC, Sedalia, NC, Apr. 1972. p Bethany, 1972-84; 1st Cong. UCC, Candor, NC, 1987-91 su Yadkinville (NC)UCC, 1986, ap St. Stephen UCC, Greensboro, NC, 1972-91. on bd of dir. Franklinton Center Bricks, NC, 1975-79; co-founder Greensboro Junior-Senior day care Ctr, 1972; service & ministry award, 1982. d Greensboro, NC, Jan. 9, 1991.

LUDWIG, GEORGE K., b New Holland, PA, June 15, 1925. Lebanon Valley Coll., AB 1955; LTS BD 1958. o St. John-Hill, Oley, PA, June 8, 1958 p Hill-Jerusalem UCC, Oley, PA, 1958-61; Mount Tabor UCC, Lexington, NC, 1961-66; Zeltenreich UCC, New Holland, PA, 1966-70; St. Paul's, Hanover, PA, 1986-90. d Ephrata, PA, Aug. 16, 1995.

MADREN, SILAS ERNEST, b Guilford Co., NC, Aug. 3, 1902. Duke Sch. of Rel., 1932. o Cong. Chr., Guilford Co., NC, 1929. p Carroll Co. Mis, Fancy Gap, VA, 1927-30; Liberty, Henderson, NC, 1930-38; Franklinton, NC, 1939-43; Linville, VA, 1943-47; Elkton, VA, 1947-53; Albemarle, UCC, Albemarle, NC, 1953-56; Elkton, VA, 1956-74 int Elkton, VA, 1974-75. d Charlottesville, VA, June 2, 1979.

MARTIN, CARL R., b Greensboro, NC, Oct. 22, 1920. Elon U., AB 1946, LTS BD 1953. o E&R, Burlington, NC, May 31, 1953. p St. Paul-Keller E&R, China Grove, NC, 1953-56; Shiloh E&R, Faith, NC, 1956-61; Emanuel E&R, Linrolnton, NC, 1961-64; Bethany E&R,

Winston-Salem, NC, 1964-67; Bayside UCC, Virginia Beach, VA, 1967-71; Church of the Wide Fellowship UCC, Southern Pines, NC, 1972-73; Hank's Chapel UCC, Pittsboro, NC; Damasus-Oak Grove UCC, Sunbury, NC, 1980-84. d Conway, AR, Feb. 22, 2002.

MC DOWELL, HENRY CURTIS, b Epes, AL, Feb. 7, 1895. Talladega Coll., BA 1915; DD 1937; HTS BD 1917. o 1st Cong., Chattanooga, TN, Oct. 6, 1917. p 1st Cong., Chattanooga, 1917-18; Dixwell Ave. Cong., New Haven, CT, 1944-47; organizing p & pe, Church of the Open Door, Miami, FL, 1959-67. ch Talladega Coll., 1918-19, my Angola, ABCFM, 1919-37, founded Galangue mission, honorary corp. memb UCBWM, ew principal, Lincoln Acad , Kings Mountain, NC, 1937-44, my Angola, 1947-59, lecturer on African Culture, HTS, 1944-47, Africa chr HTS, 1952-53, articles on prof. journals, collaborated in books on African culture, lecturer Chatauqua, 1962 & 65, UCBWM medallion for my service. d Kings Mountain, NC, Nov. 10, 1989

MEIER, HENRY J., b in Africa, Oct. 4, 1912. Elmhurst Coll., IL, BA 1934; MHS 1937. o UCC, Welcome, MN, June 6, 1937. p many churches 1937-78. d Asheboro, NC, Jan. 9, 1995.

MENSENDIEK, RICHARD AUGUST, b St. Louis, MO, Jan. 25, 1897. Eden Theol. Sem. o Evang., St. Louis, MO, June 4, 1922. p St. Paul Ch., Manly, IA, 1922-24; St. John Ch., Ft. Madison, IA, 1924-29; St. Paul Ch., Waterloo, IL, 1929-31; Salem Ch., Quincy, IL, 1931-45; St. John Ch., Lorain, OH, 1945-56 & pres. NE Ohio Synod, 1951-55. p 1st Ref. Ch., High Point, NC, 1956-62; Salem UCC Ch., Buffalo, NY, asst, 1962-64. d Buffalo (res Tonawanda), NY, Apr. 18, 1965.

MORRIN, IVAN RICHARD, b Bird-In-Hand, PA, Aug. 9, 1924 Emory Univ., Atlanta, GA, 1949; Lancaster Theol. Sem., 1952. o E&R Ch., Lancaster Synod, Millersville, PA, May 25, 1952. p Trinity E&R Ch., Glen Rock, PA, 1952-56; St. John's UCC, Kannapolis, NC, 1956-59; Olivet UCC, Norristown, PA, 1959-62; Emmanuel UCC, York, PA, 1962-75; 1st Cong. UCC, North Ridgeville, OH, 1975-78. Served U.S. Army, 1942-64; Exec. Com., York Clergy Advisor for Planned Parenthood of York, PA, 1970-72. Chair, Church & Ministry Com. of York Assoc., 1973-75. d Easton, MD, Aug. 19, 1983.

MOSS, ROBERT VERELLE, JR., b Wilson, NC, Mar. 3, 1922. Lancaster Theol. Sem. & Chicago Theol. Sem. o E&R Ch., Hickory, NC, June 30, 1946. pf Dept of Rel., Franklin & Marshall Coll., Lancaster, PA, 1946-50. pf New Testament, Lancaster Theol. Sem., 1950-57. pres. Lancaster Theol. Sem., 1957-69; pres. United Church of Christ, NYC, 1969-76; Official Observer Second Vatican Council; Delegate Third Assembly World Council of Churches, New Delhi, 1931; Delegate Fifth Assembly World Council of Churches, Nairobi, Kenya, 1975; Member Central Committee World Council of Churches; Member Executive Committee National Council of Churches USA; Vice-President National Council of Churches USA; Chairperson National Council of Churches' Commission on Faith and Order. d Montclair, NJ, Oct. 25, 1976.

MYERS, GEORGE H., b Hagerstown, MD, Aug. 31, 1923. Catawba Coll., Salisbury, NC, AB 1945, LTS MDiv 1947. o Christ E&R, Hagerstown, MD, Dec. 28, 1947. p Mount Zion E&R, China Grove, NC, 1947-54; 1975-88. pe 1994-98; First E&R, Raleigh, NC, 1954-59; Edgewood UCC, Burlington, NC, 1959-65; Heidelberg UCC, Thomasville, NC, 1965-75. d Lexington, NC, July 1, 1998.

NEESE, JAMES EVERETTE, SR., b Swepsonville, NC, Nov. 9, 1911. Elon Coll., BA 1936; Duke School of Religion, 1938. o O'Kelly Christian Ch., O'Kelly Chapel, Pittsboro, NC, May, 1938. p Shallow Ford Congregational Christian Ch., Haw River Christian Ch., Carolina Christian Ch., Hopedale Congregational Christian Ch., Haw River and Burlington, NC, 1934-36; Henderson First Cong., Christian Ch., New Elam Christian Ch., Martha's Chapel, Durham and Henderson, NC, 1936-39; Second Cong. Christian Ch., West Boxford, MA, 1939-41; Ocean View Mission Ch., Norfolk, VA, 1941-43; Bay View Cong. Christian Ch., Norfolk, VA, 1943-48; Second Cong. Christian Ch., Norfolk, VA, 1948-55; Bay View Cong. Christian Ch., Norfolk, VA, 1955-59; Union Cong. Christian Ch., Hallandale, FL, 1959-60; First Cong. Christian Ch., Richmond, VA, 1960-62; First Cong. Christian Ch., Albemarle, NC, 1962-68; Pilgrim Reformed UCC, Lexington, NC, 1968-80; Christ UCC, Lexington, NC, 1979-81; St. James Reformed UCC, Mt. Pleasant, NC, 1981-83; New Friendship UCC, Lexington, NC, 1983-2000. d Lexington, NC, July 3, 2004.

NEESE, JOSEPH LEO, b Swepsonville, NC, July 12, 1890. o Chr., Virgilina, VA, Nov. 13, 1929. p Monticello Ch., Browns Summit, 1928-30 & Palm St. Ch., Greensboro & Hine's Chap., McLeansville, 1928-33 & Pleasant Ridge Ch., Greensboro, NC, 1930-31; New Lebanon Ch., Wentworth, 1931-38 & 1st Ch., Reidsville, NC, 1934-40; Old Zion Ch., Norfolk, VA, 1940-42; Graham, 1942-43 & Apples Chap., Browns Summit, 1942-46 & Bethlehem Ch., Altamahaw, NC, 1942-47; Palm St. Ch., Greensboro, NC, 1947-50; orw, 1950-67. d Bradenton, FL, Aug. 20, 1967.

PALMER, JACOB ALEXANDER, b Stanly Co., NC, Jan. 12, 1885. Central Theol. Sem. (now Eden Theol. Sem.). o Ref., Davidson Co., NC, June 1, 1913. p Upper Davidson Chg, NC, 1913-18; Heidelberg Ref. Ch., Thomasville, NC, 1918-55. d Davidson Co., NC, Oct. 24, 1969.

PARKER, MARTIN L., JR., b Linwell, LA. Aug. 3, 1916. Mission House, WI, 1962. o Salem UCC, Plymoutb, WI, June 8, 1962. p St. John's UCC, Buckskin, IN, 1962-65; St. Matthew's UCC, Lincolnton, NC, 1965-70; Grace UCC, Rockwell, NC, 1970-74; Community, Louisville, NY, 1974-78; Salem/Belknap Charge, Rural Valley, PA, 1979-81. su 1981-87. d Charlotte, NC, Apr. 1, 1993.

PATTERSON, JOSEPH N., b Palatka, FL, Oct. 7, 1917. Gammon Theol. Sem., Atlanta, GA, 1945. o AME, Miami, FL, Sept. 8, 1943. p Wentz Mem. UCC, Winston-Salem, NC, 1948-78. t English, Booker T. High Sch., Miami, FL, 1941-42; Speech, Livingston Coll., Salisbury, NC, 1946-47; English, Allen Univ., Columbia, SC, 1947-48; Philosophy, Winston-Salem State Univ., Winston-Salem, NC, 1950-78. d Winston-Salem, NC, Feb. 4, 1978.

PECK, FELIX BREVARD, b No. 7 Township, Cabarrus Co., NC, Feb. 1, 1897. Catawba Coll., AB 1919; Cen. Sem., Eden Theol. Sem., BD 1922; Wesley Theol. Sem., STD 1936. o Ref. Ch. in U.S., St. Paul's Ch., Clear Spring, MD, May, 1922. p St. John's Ref. Ch., and St. Paul's Ref. Ch., Clear Spring, MD, 1922-27; St. Mary's Ref. Ch., Silver Run, MD, 1927-38; Milton Ave. E&R, Louisville, KY, 1938-44; First E&R, Charlotte, NC, 1949-52; St. James' UCC & Boger UCC, Mt. Pleasant and Concord, NC, 1963-69; Cong. Christian Ch., Albemarle, NC, 1973-74. Asso. Sec., Dept of Min. to Service Men, Church Fed. of Greater Chicago, 1944-46; Dir. of Ch. Extension, North IL Synod of the E&R Ch., 1946-49; Dir., Min. to Defense Communities, NCC, Paducah, KY, 1952-54; Exe. Dir. Yonkers Council of Churches, Yonkers, NY, 1954-62. d Orlando, FL, Dec. 29, 1987.

PECK, HOWARD W., b Hagerstown, MD, Sept. 16, 1926. Catawba Coll., Salisbury, NC, AB 1947, ETS BD 1951. o E&R, Charlotte, NC, July 1, 1951. p St. John's E&R, Allentown, PA, 1953-56; Belfast UCC, Nazareth, PA, 1956-62; First UCC, Orlando, FL, 1962-66. Executive dir. Uplands Retirement Center, Pleasant Hill, TN, 1966-74. Worked on 17/76 Achievement Fund, Harrisburg, PA, 1974-75. Vice-pres. Presbyterian Homes, Dillsburg, PA, 1975-78. dir. Westminster Towers, Orlando, FL, 1978-79. dir Orlando Lutheran Towers, Orlando, Fl, 1979-87. d Orlando, FL, Dec. 21, 1997.

PEELER, AUGUSTUS C., b Oct. 11, 1892. Catawba Coll., AB; Central Theol., BD. o E&R, June 1919. p Middlebrook, VA, 1919-23; Waughtown, NC, 1923-37; Old Springfield E&R, Petersburg, OH, 1941-44; Grace, Loyal Oak, OH, 1944-50; First E&R, Millvale, PA, 1950-72; pe, 1974-98. d Winston-Salem, NC, Jan. 24, 1998.

PEELER, BANKS J., b Salisbury, NC, Feb. 11, 1897. Central Theol. Sem. o Ref., Lincolnton, NC, May 28, 1922. p Emanuel Ref Ch., Lincolnton, NC, 1922-24; 1st Ref. Ch., Salisbury, NC, 1924-32; 1st E&R Ch., Burlington, NC, 1932-39; 1st E&R Ch., Lexington, NC, 1939-55; Trinity UCC, Concord, NC, 1955-63. pres. Synod, 1963-68. sup Christ Ch., Lexington, NC, 1947-55. ncr Catawba Coll., trustee, 1937-51, 1954-74; pres., 1944-51; vice-pres., 1951-54; sec., 1960-74. d Salisbury, NC, Jan. 22, 1974.

PEELER, LEE ALEXANDER, b Rowan Co., NC, Sept. 8, 1886. Central Theol. Sem. (now Eden Theol. Sem.). o Ref., High Point, NC, June 14, 1908. p 1st Ref. Ch., High Point, NC, 1908-17; 1st Ref. Ch., Albemarle, NC, 1917-18; Grace Ref. Ch., Newton, NC, 1918-19; Kannapolis Chg., Kannapolis, NC, 1919-38; St. John's Ref. Cb., Middlebrook, VA, 1938-41; Bethel Ch., Arlington, VA, 1941-51; Gladeland Chg., Mann's Choice, PA, 1951-56. d Charlotte (res Kannapolis), NC, June 12, 1966.

PEELER, SHUFORD, b. Salisbury, NC, Nov. 12, 1875. Ursinus Theol. Sch. o Ref., Greensboro, NC, July 12, 1903. p 1st Ch., Greensboro, NC, 1903-16; 1st Ch., Charlotte, NC, 1916-25; ncr, 1925-30; orw, 1930-37; p 1st Ch., Charlotte, NC, 1937-46. d Charlotte, NC, Jan. 31, 1967.

PENN, GEORGE WILLIAM, b Acwortb, GA, Apr. 27, 1903. Piedmont Coll., 1930; Atlanta Theol. Sem., 1930; Chicago Theol. Sem., 1935. o Cong., Albemarle, NC, Sept. 27, 1931. p First Cong. Ch., Albemarle, NC, 1930-32; Cong. Ch., Lanett, Al, 1935-38; First Cong. Ch., North Miami, FL, 1938-42; First Cong. Ch., Daytona Beach, FL, 1942-47; Claque Rd UCC, North Olmstead, OH, 1947-62; The Church by the Sea, Bal Harbour, FL, 1962-72. d Lake Worth, FL, Sept. 15, 1983.

PIERSON, LAWRENCE A., b Nov. 30, 1942. U. of North Carolina, Charlotte, BA 1991, LTS, MDiv 1994. o UCC, Washinton North Idaho Conference, May 7, 1995. p Grace Ref. UCC, Newton, NC, 1991; Heritage UCC, Odessa, WA, 1995-97; United Church of Tekoa, Tekoa, WA, 1997-2000. d Dowagiac, MI, Aug. 23, 2005.

PLOTT, GEORGE ERMINE, b Rowan County, PA, Dec. 4, 1888. Lancaster Theol. Sem, 1915. o Ref., Thomasville, NC, June 13, 1915. p Heidelberg Ref. Ch., Thomasville, NC, 1915-18; Mem. Ref. Ch., Winston-Salem, NC, 1918-23; Jefferson Ref. Ch., Jefferson, MD, 1923-26; Grace Ref. Ch., Grecncastle, PA, 1926-48; Jefferson E&R Ch., Jefferson, MD, 1948-57. d. Huntersville, NC, Dec. 22, 1975.

POE, DENMARK L., b Greenwood, SC, Feb. 23, 1894. o Cong. Ch., Durham, NC, May 13, 1933. p 1st Ch., Durham, NC, 1931-34; St. Andrew's Chap., Haw River, NC, 1934-36; Tempting Ch., Sanford, NC, 1936-37; St. Luke Ch., Goldston & 1st Ch., Sanford, NC, 1937-

38; ncr, 1938-44; p Washington Ter. Ch., High Point, NC, 1944-46; New Bethel Ch., Fayetteville,1946-48 & Shiloh Ch., Vander, NC, 1948-50; ncr, 1950-51; p 1st Ch., Strieby (later 1st Ch., Farmer now Strieby Ch., Asheboro), NC, 1951-61. d Greensboro, NC, Feb. 23, 1967.

POWELL, ODELL JACKSON, b. Rockingham Co., NC, Dec., 1911. o Cong., Burlington, NC, Feb. 6, 1964. p Apples Chap., UCC, Gibsonville, NC, 1965-74. d Reidsville, NC, July 8, 1979.

PRESNELL, LACY MARTIN, b Randolph Co., NC, Apr. 15, 1902. o Cong., Asheboro, NC, Nov. 11, 1941. p UCC, Neidhams Grove, NC, 1941-46; UCC, Pleasant Grove, NC, 1946-49; UCC, Liberty, NC, 1949-58; UCC, Sophie, NC, 1958-60; UCC, Seagrove, NC, 1958-60; Pastor-at-Large, 1960-65. d Randolph Co., NC, May 1, 1973.

RICE, GRADY J., b Caswell Co., NC, Apr. 29, 1929. Elon Coll., BA 1952; Duke U., Divinity, Durham, NC, MDiv 1956, PSR DM 1976. o Cong., Raleigh, NC, 1956. p Monticello, NC, 1950-53; Shallow Well, NC, 1953-56; Bayside, VA, 1956-62; Church of the Oaks UCC, Thousand Oaks, CA, 1962-65; Skyline Community UCC, Oakland, CA, 1965-76; Community UCC, Vero Beach, FL, 1976-93. d Hayward, CA, May 1, 1998.

ROEHNER, ROLAND F., b Baltimore, MD, Jan. 4, 1926. Franklin & Marshall Coll., BA 1946, YDS MDiv 1949, LTS DMin 1980. o E&R, Baltimore, MD, Sept. 25, 1949. Pilgrim, Buffalo, NY, 1949-56; Hayshire, York, PA, 1956-62; Camp Hill, PA, 1962-83; First Cong., Asheville, NC, 1983-88. d Nags Head, NC, Oct. 4, 1999.

ROSCHY, ROBERT WINFIELD, b Emlenton, PA, Aug. 12, 1910. Lancaster Theol. Sem. o E&R, St. Petersburg, PA, June 3, 1934. p St. Petersburg Chg., PA, 1934-38; St. Vincent-St. Paul Chg., Pottstown, PA, 1938-46; St. Luke's Ch., Lancaster, PA, 1946-51; orw, 1951-53; p 1st Ch., Carlisle, PA, 1953-61; 1st Ch., Burlington, NC, 1961-65; Southern Pines, NC, 1965-67. d Southern Pines, NC, Sept. 30, 1967.

RUMLEY, JAMES DEWEY, JR., b Burlington, NC, Dec. 1, 1920. Elon Coll., 1940; Lancaster Theol. Sem., 1958; Eden Theol. o E&R, Burlington NC, June, 1958. p Lincoln Charge, Maiden, NC, 1958-65; South Norfolk, Chesapeake, VA, 1965-66; St. Mark's, Cressona, PA, 1966-72; Holiday UCC, Holiday, FL, 1972-82; Mt. Hope UCC, Salisbury, NC, 1982-85. d Holiday, FL, Jan. 25, 1986.

SCHAEFFER, MARLIN THOMAS, b Tamaqua, PA, Jan. 5, 1918. Franklin & Marshall Coll., AB 1943; Lancaster Theol. Sem., BD 1945; Temple Univ. Sch. of Theol. STM, PhD 1966; Grad. Studies at Princeton Univ., Union Theol. Sem. o Reading Synod, St. John's Reformed, Tamaqua, PA, Mar. 4, 1945. p Three churches, York, PA, 1945-47; St. John's Ref., Schuylkill Haven, PA, 1947-56; First Reformed, Lexington, NC, 1956-69; Grace UCC, Akron, OH, 1969-77; Lyerly UCC, Rockwell, NC, 1977-78; plus several interim pastorates. Also taught at Temple Univ., 1950-56; Salem College, 1956. Served on the NC Good Neighbor Bd, under three Governors. d Lexington, NC, Dec. 11, 1987.

SCHOFIELD, JOHN D., b Fisher, IL, Sept. 7, 1909. Evansville Coll., AB 1950. o Methodist, N IN conf., 1947. p Methodist, Westfield, IN, 1937-40; Methodist, Elmwood, IN, 1940-43; Methodist, Losantville, IN, 1945-47; Cong., Evansville, IN, 1947-55; First, Gary, IN, 1955-57; Lanett, AL, 1957-63; UCC, Portsmouth, VA, 1963-65; Palm St. UCC, Greensboro, NC, 1965-75. ch. U.S. Navy, 1943-45. d Valley, AL, Sept. 2, 1995.

SECHRIEST, LLOYD E., b Thomasville, NC, June 13, 1920. Catawba Coll., AB 1949, LTS BD 1951 o E&R, Thomasville, NC, May 27, 1951. p Grace, Rockwell, NC, 1951-53; First Reformed, High Point, NC, 1953-56; St. Paul's First Reformed, Roanoke, VA, 1956-60; Carthidge UCC, Cincinnati, OH, 1960-64; Timberville Charge, Timberville, VA, 1964-70; Amity-Wilhelm Parish, Meyersdale, PA, 1970-83. d Myrtle Beach, SC, Oct. 10, 2001.

SEIWELL, PORTER WILLIAM, b St. Clair, PA, Aug. 18, 1912. Catawba Coll., 1935; Lancaster Theol. Sem., 1938. o Ref., Schuykill Classic, Pottsville, PA, May, 1938. p St. Clair, Minersville Chg., PA, 1938-41; Grace Ch., Shippensburg, PA, E&R, 1941-55; Redeemers Ch., Littlestown, PA, 1955-57; First Ch., Salisbury, NC, 1957-60; campus pastor & asso. pf of Religion, Catawba Coll., Salisbury, NC, 1960-77. member of Lions Club, Shippensburg, PA. d Salisbury, NC, Sept. 23, 1986.

SELBY, DONALD J., b Kansas City, MO, Feb. 7, 1915. William Jewell Coll., AB 1946, ANTS BD 1949. o Baptist, Linden, MO, July 22, 1938. p Cong., Merrimac, MA, 1948-66. prof. rel. Catawba Coll., Salisbury, NC, 1956-80. d Gilford, NH, Dec. 21, 1996.

SELLARS, LUCIAN L., b Burlington, NC, Sept. 29, 1932. Winston-Salem State U., BS 1954 o UCC, High Point, NC, Apr. 23, 1978. p Congregational UCC, High Point, NC, 1974-93. Minister of Music-Progressive Baptist Church, 1972-73; Metropolitan United Presbyterian Church, 1968-71. d Burlington, NC, Dec. 31, 2001.

SEYMOUR, COLLIE, b Madison County, GA, Feb. 1, 1918. Piedmont, Coll., BA 1941; Vanderbilt School of Divinity, MA 1944. o United Church of Christ, Lanett, AL, 1944. p Lanett Congregational Christian, Lanett, AL, 1944-46; United Protestant Church, Thorsby, AL, 1946-48; Valparaiso Community Church, Valparaiso, FL, 1948-53; Evarts Congregational Christian, Evarts, KY, 1953-55; Garden City-Mount Grove Parish, Garden City, AL, 1955-57; Albemarle Congregational Christian, Albemarle, NC, 1957-61; Apple's Chapel UCC, Gibsonville, NC, 1961-64; Shallow Well UCC, Sanford, NC, 1964-68; St. Paul-Keller Charge, China Grove, NC, 1968-74; First UCC, Belvidere, TN, 1974-79; Pleasant Grove-Ingram UCC, Vernon Hill, VA, 1979-83. d Jan. 21, 2003.

SHIPMAN, RUSSELL J., b Hendersonville, NC, Apr. 1, 1914. Howard U., 1949 BA, School of Religion BD 1953. o Baptist, Washington, DC, Apr. 25, 1953. p First Cong., Kings Mountain, NC, 1953-62; First Cong., Troy, NC, 1958-62. d Lincolnton, NC, Jan. 3, 1996.

SHOFFNER, KENDALL BAXTER, b Alamance Co., NC, June 14, 1904. Catawba Coll., AB 1930; Lancaster Theol. Sem., BD. o Southern Synod, Reformed, Thomasville, NC, Mar. 4, 1934. p Zion, Emmanuel, Calvary, Thomasville, NC. Served churches in MD, VA, OH, MI, IN, all UCC, dates not available. d West Paris, ME, May 23, 1987.

SIGLER, CHARLES W., b Hagerstown, MD, Nov. 10, 1927. Catawba Coll., BA 1948, LTS BD 1951; MDiv 1974. o E&R, Hagerstown, MD, May 29, 1951. p First Reformed, East Mauch Chunk, PA, 1950-53; The Numidis Charge, Catawba, PA, 1953-58; St. Paul's E&R, Butler, PA, 1971-72; Trinity UCC, Berlin, PA, 1972-83; Shiloh UCC, Faith, NC, 1983-92. d Winston-Salem, NC, Dec. 18, 2002.

SILLS, HORACE S., b Spencer's Mountain, NC, Nov. 16, 1922. LTS, 1953 MDiv, Elizabethtown Coll.; 1973 BA, Catawba Coll., 1976 PhD. o Kannapolis, NC, May 24, 1953. p Lower Davidson Charge, Lexington, NC, 1953-59; First UCC, Orlando, FL, 1959-61. Field SEC-UCC Board for Homeland Ministries, 1961-68; PRES/CEO-Penn West Conf. UCC, 1968-71; Penn Central Conf. UCC, 1973-85; VP-LTS, 1971-73; Church Development Consultant, 1985; Adjunct PROF-LTS. d Harrisburg, PA, Aug. 3, 2000.

SNIDER, FRANK W., SR., b Tobaccoville, NC, July 5, 1929. Catawba Coll., BA 1951; LTS MDiv 1954. o First Reformed UCC, Winston-Salem, NC, May 30, 1954. p Maiden Charge, Maiden, NC, 1954-56; Pilgrim Reformed, Lexington, NC, 1956-60; St. John's Reformed, Burlington, NC, 1960-65; Emanuel Reformed, Lincolnton, NC, 1965-70; Calvary UCC, Thomasville, NC, 1970-80; Memorial UCC, Lexington, NC, 1980-85; Hebron UCC, Winston-Salem, NC, 1985-92. secy of E&R Historical Society, 1973-92. d Lexington, NC, Oct. 4, 1992.

SOLLINGER, MERLE F., b Emlenton, PA, Jan. 22, 1909. Catawba Coll., AB 1932, LTS BD 1935. o Zion E&R, Charlesville, MD, Mar. 18, 1945. p Utica, Frederick, MD, 1945-50; Grace, Greencastle, PA, 1950-54; Bethel-Bear Creek Charge, Pleasant, NC, 1954-58; New Gilead, Concord, NC, 1958-63. d Dunn, NC, Mar. 17, 1995.

SOMERS, LESTER IRVIN, b Alamance, Co., NC, Aug. 16, 1920. Lancaster Theol. Sem. o Evang., Burlington, NC, March, 1945. Chap U.S. Navy, 1945-70. d Okinawa, Apr. 10, 1970.

SPANGLER, ELDEN M., b Reading, PA, Jan. 21, 1920. Albright Coll., Reading, PA, AB 1947; LTS BD 1949; MDiv 1974. o St. Stephen's E&R, Reading, PA, May 29, 1949. p E&R, Willow Street, PA, 1949-55, pe, 1994-96; Mount Zion UCC, China Grove, NC, 1955-59; St. Stephen UCC, Nw Holland, PA, 1959-73; UCC, W. Chester, PA, 1975-84; pe, 1984-96; ch. NC Baptist Hospital, 1973-74. d Wernersville, PA, June 26, 1996.

STANLEY, J. TAYLOR, b Centerville, AL, Feb. 15, 1898. Howard Sch. of Rel., Washington, DC. p Howard Cong. Ch., Nashville, TN, 1925-29; Gregory Cong. Ch., Wilmington, NC, 1929-31; First Cong. Ch., Dudley, NC, 1931-42. supt Convention of South, 1943-69; dir. Dorchester Center, McIntosh, GA, 1969-71; dir. Franklinton Center, Bricks, NC, 1972-74. int. Pilgrim Cong. Ch., High Point, NC, 1974-77. d Greensboro, NC, Dec. 11, 1983.

STEVENSON, WILLIAM ROBERT, SR., b Pittsburgh, PA, Aug. 27, 1911. Pittsburgh-Xenia, 1936. o Presb., Zenith, KS, Sept. 1936. p United Presb. Ch., Zenith, KS, 1936-37; Forest Home Meth. Ch., Ithaca, NY, 1938-40; 1st Presb. Ch., Cameron, VA, 1941-43; Union Cong. Ch., Jacksonville, FL, 1947-52; 1st Cong. Ch., Twinsburg, OH, 1954-59; Cong. Ch. of Christ, Tryon, NC, 1959-73; asst Mt. Auburn Presb. Ch., Cincinnati, OH, 1940-41; chap. U.S. Navy, 1943-47, 1952-53; pe Cong. Ch. of Christ, Tryon, NC, 1976-81. d Maryville, TN, Dec. 2, 1981.

STRUNK, LAWRENCE N., b Hudsondale, PA, Oct. 14, 1917. Catawba Coll., BA 1940; LTS BD 1943; MDiv 1973. o Christ's Reformed, Jim Thorpe, PA, May 12, 1943. p St. Stephen's Reformed, Harrisonburg, VA, 1943-47; St. John's Reformed, Kannapolis, NC, 1949-55; Christ's Reformed, Hagerstown, MD, 1955-73; pe, 1986-96. St. Lucas Deaconess Hospital, Faribault, MN, 1947-49; Executive dir. Uplands Retirement Center, Pleasant Hill, TN, 1973-76; United Church Homes, Newton, NC, 1976-84; pres. Catoctin assn. d Hagerstown, MD, Feb. 12, 1996.

SUTTON, THOMAS D., b Guilford, NC, Jan. 26, 1917. Elon Coll., AB, 1950. o Congregational, Asheboro, NC, 1950. p New Hope, Franklinton, NC, 1948-50; Seagrove

Church, Seagrove, NC, 1950-51; Albemarle UCC, Albemarle, NC, 1951-53; Bethel Charge, Burlington, NC, 1953-58; Palm, Greensboro, NC, 1958-60; Leaksville Charge, Luray, VA, 1960-64; Mt. Carmel & Antioch, Walters, VA, 1964-66; Leaksville, Charge, Luray, VA, 1966-84. d Chapel Hill, NC, June 4, 2000.

TAYLOR, EDOUARD HENRY, b Williamsport, PA, July 5, 1918. Franklin & Marshall Coll., BS 1938, LTS BD 1950. o Trinity E&R, Thurmont, MD, May 28, 1950. p Trinity/Apples/ Mt. Tabor, MD, 1949-55; St. Stephen's, Harrisonburg, VA, 1955-67; Grace Ref. UCC, 1968-83; Red Cross & my China, 1938-44; my India, 1945-46; Lay church work, 1946-50. d Newton, NC, July 7, 1989.

TODD, AUBREY C., b South Norfolk, VA, May 20, 1912. Elon Coll., BA 1936; CTS 1939. o Congregational, South Norfolk, VA, Oct. 1939. p Congregational, Pekin, IL, 1937-39; Shallow Well-Sanford Congregational, Sanford, NC, 1939-45; First Congregational, Asheville, NC, 1945-47; First Unitarian Church, Norfolk, VA, 1949-54; Dendron Christian Church, Dendron, VA, 1972-83; SU-First Presbyterian, S. Norfolk, VA, 1947-49. d Chesapeake, VA, Oct. 16, 2002.

TRAYLOR, BILL JOE, b Wedowee, AL, June 12, 1920. Elon Coll., NC. o UCC, East Tallassee, AL, Jan. 19. 1964. p Hebron CC Ch., Crest, GA, 1954-56; Noonday CC Ch., Wedowee, AL, 1956-59; Par. of Burlington, Bethel, Concord, & Elon College CC Chs, 1959-63; East Tallassee Cong. Ch. (United), East Tallassee, AL, 1963-65; Par. of Pleasant Ridge, Ramseur, NC, & Spoon's Chapel, Asheboro, NC, 1965-71; Eure Chr. Ch., Eure, NC, 1971-75; Par. of Belew Creek UCC, Belew Creek, NC, & Salem Chapel, UCC, Walnut Cove, NC, 1975. d Winston-Salem, NC, Nov. 13, 1975.

TROXELL, SAMUEL A., b Lorane, PA, Nov. 24, 1892. Lancaster Theol. Sem., 1919. o Ref., Rockwell, NC, May 25, 1919. p Ursinus UCC, Rockwell, NC, 1919-21; St. Paul's Ref. Ch., Ridgely, MD, 1921-23; Grace Ref. Ch., Baltimore, MD, 1923-39. sup Hubor Mem. Evang. Ch., Baltimore, MD, 1939-41. sup St. Luke's, UCC, Lyerly Mem. UCC, Mt. Hope UCC, Maupin Ave. Presb. Ch., Boger UCC, St. James UCC, all in NC. d Rockwell, NC, Jan. 10, 1978.

TUSSEY, MAX L., b Lexington, NC, May 19, 1931. Catawba Coll., AB 1954, LTS BD 1959. o E&R, Lexington, NC, June 21, 1959. p Rodgers Park, Kannapolis, NC, 1959-62; Emmanuel UCC, Freysville, PA, 1962-67; Shiloh UCC, Faith, NC, 1967-70; Crossnore School, Crossnore, NC, 1970-71; United Cong. UCC, Portsmouth, VA, 1971-76; Heidelberg UCC, Thomasville, NC, 1976-81; Spoon's Chapel UCC, Asheboro, NC, 1981-87+. d July 20, 2000.

VESTAL, MAX BROWN, b. Asheboro, NC, May 29, 1930. Elon Coll., BA 1953; Duke Univ., BD 1956. o Asheboro UCC, Asheboro, NC, June, 1953. p Pleasant ridge, Ramseur, NC; Shallow Well, Sanford, NC, 1956-64; UCC, Diamond Bar, CA, 1964-69; Eutaw UCC, Fayetteville, NC, 1969-88. Was secy of Southern Convention (Cong.), 1956-64, secy of Southern Conf. (UCC), 1975-83; served 12 years with the Yokefellow Prison Ministry, and on the Board of Directors, Fayetteville Urban Ministry. d Fayetteville, NC, May 30, 1988.

WALLACE, CARL EDISON, SR., b Jan. 13, 1919. Elon Coll., AB 1950; Duke Div. Sch., MDiv 1953. o Eastern NC Conf. Cong. Christian Chs, 1950. p Louisburg (NC) Circuit (5 Churches), 1949-53; Eutaw Cong. Chr., Fayetteville, NC, 1953-57; Church of Wide Fellowship UCC, Southern Pines, NC, 1957-65; 1st UCC, Hampton, VA, 1965-84. ints in NC, 1984-89. Active in Church & community work. d Greensboro, NC, Feb. 3, 1989.

WARD, HOWARD E., b Feb. 20, 1917. o 1972. p UCC, Sophia, NC, 1972-1990. d Nov. 10, 2004.

WARLICK, CHARLES WHARTON, b Lincoln Co., NC, Oct. 11, 1876. Eastern Theol. Sem. (now Lancaster Theol. Sem.). o Ref., Charlesville, PA, June 25, 1903. p Friends Cove, PA, 1903-05; Mann's Choice, PA, 1905-08; Martinsburg, PA, 1908-13; Lincoln Chg., NC, 1913-21; Bear Creek Chg., NC, 1921-38; ncr, 1938-39. d Salisbury (res Concord), NC, May 10, 1967.

WENTZ, BRUCE ALBION, b York Co., PA, Nov. 13, 1893. Lancaster Theol. Sem. o Ref., Yellow Creek, PA, May 28, 1919. p Yellow Creek Chg., Loysburg, PA, 1919-21; t 1921-22; pf Catawba Coll., 1922-23, 1926-64. d Salisbury, NC, Dec. 29, 1968.

WHISENHUNT, ROY C., b Hickory, NC, Jan 24, 1904. Lenoir Rhyne Coll., AB 1927. Central Seminary, Dayton, OH, BD 1930. o June 28, 1931. p First, Winston-Salem, NC, 1938-42; Trinity, Concord, NC, 1942-51; St. John's, Hamilton, OH, 1951-56; Ursinus, Rockwell, NC, 1956-62; Memoral UCC, Lexington, NC, 1962-69. d Lexington, NC, Sept. 29, 1996.

WISSEMAN, WILLIAM EMIL, b Mason Co., TX, Sept. 17, 1901. Southern Meth. U., BA 1927; Boston U., SBT 1930; Elon Coll., DD 1944. o Methodist, May 6, 1930. p Schulenberg, TX, Meth., 1930-35; Greensboro (NC) Cong., 1935-66; Pleasant Ridge, Greensboro, NC, 1943-73. pe at Greensboro & Pleasant Ridge. pres. of NC & VA conferences of CC churches, pres. of Southern Convention of CC churches. Active in Scouting and other community work. d Thomasville, NC, May 5, 1990.

YOCUM, WILLIAM ROBERT, b Lebanon, PA, Dec. 23, 1931. Catawba Coll., BA 1960; LTS MDiv 1976. o UCC, Myerstown, PA, June 28, 1964. p Emanuel UCC & St. John's UCC, 1964-69; St. Peter's UCC, Spring Grove, PA, 1969-84; Bethany UCC & Smyrna UCC, 1984-87; New Jerusalem UCC, Lexington, NC, 1988-91. d Lexington, NC, Dec. 22, 1991.

ORDAINED CLERGY

Holding standing in the Western North Carolina Association of the Southern Conference United Church of Christ 1965 - 2005

AIKEN, MICHAEL L.
b. 7-21-49, Shelby, NC; B.S. Wake Forest U., 1971; M. Div. Duke Div. School, 1974; Ord. by NC Conference UMC June 1973; Exec. Dir. Fayetteville Urban Ministries 1977-85; Chaplain NC Baptist Hospital 1976-77; Assoc. Min. St. Paul's UMC, Goldsboro, NC 1974-76; Exec. Dir. Greensboro Urban Ministry 1985-.

ALLISON, NANCY ELLETT
B. 12-28-52, Albuquerque, NM; BA Baylor U. 1974; M. Div. Southwestern 1979; PhD Baptist Theo Sem. 1986; Ord. Royal Lane Baptist. Ch. July, 1981; UCC standing 2002; Prof. Liberia Bapt. Theo. Sem. 1987-1990; Chaplain Cor: Baylor U. Med .Center Dallas, TX 1990-1998; Founding Pastor City Church, Dallas, Tx, 1998-2000; Interim Pastor Holy Covenant UCC, Charlotte, NC 2000-2002; Int. Pastor Peace UCC, Greensboro, NC; Pastor Holy Covenant UCC, Charlotte, NC 2004 -

ANDERSON. WILLIAM ROBERT
Ord. 1958

ANDES, MARK WINSTON
b. 6-3-23, Rockingham County, Va. BA Elon College 1944; M. Div. Duke Div. Sch. 1948; Ord by Va. Valley Conf, CC 1943; Student Pastor Berea CC, Elon, NC 1943-46; Pastor Virgilina Parish, Virgilina, Va. 1946-1954; Organizing Pastor Center UCC S. Boston, Va.; Pastor Cong .UCC Winchester, Va. 1959-65; Pastor Edgewood UCC Burlington, NC 1965-69; Pastor St. John's UCC Kannapolis, NC 1969-1986; Pastor Boger UCC Concord, NC 1986-88; Interim pastorates with Shallow Ford UCC Elon NC, Pleasant Grove UCC Halifax, Va., Hank's Chapel UCC Pittsboro, NC. PE Boger UCC, Comcord, NC, First Christian, Burlington, NC.

ARCHIBALD, HELEN A.
Ord. 1955.

ATLAS, DORA L.
b. 2-2-21 Ramseur, NC; Att. Shaw U. and Paine Coll; B.Th. Hood Theo Sem 1976. Ord. by AME Zion 1978. Pastor First Cong UCC Asheboro, NC 1980 - 89. Asheboro, NC

AULER, HAROLD N. JR.
b. 12-4-19 St. Louis, MO. BA Mission House Coll. 1941; MA Eden Theo. Sem. 1943; Ord. by E and R. Church 1943; UCC Missionary in Honduras 1945-1963; Pastor Imannuel UCC 1963-68; Pastor Stone Creek, Ohio UCC 1964-69; Pastor Lanett, AL UCC 1970 - 1977; Pastor Pleasant Ridge UCC, Ramseur, NC 1979 - 1981. (Deceased 5-1-2008)

AUSTIN, LUCY ANN
b. 10-23-43 Houston, TX BA Southern Methodist U., Dallas, TX 1966; M. Div. Yale Div. Sch. 1969; Residency at Pastoral Care and Counseling Inst. Durham, NC 1977-1980; Ord. by United Meth. 1971. Trans. to UCC 1981; Chaplain Wesley Long Hospital, Greensboro 1980-81; Ass't Chap. Wesley Foundation UNC 1974-77; Assoc. Chap. Duke U. 1970-74; Pastoral Paychotherapist Greensboro,NC 1981 -

BAILEY, JON ROBERT
b. 8-12-77 Hickory, NC; BA in Pol. Science Appalachian State U. 1999; M. Div. Lancaster Theo Sem. 2004; Ord. 2005 by WNCA; Pastor Brick Reformed UCC, Burlington, NC 2005.

BAREFOOT, KELLY MILES
b. 8-5-68 in Okinawa. B.S. NCSU, 1990; M.Div Gordon-Conwell Theo. Sem. 1999; Ord. by WNCA 2000; Youth Worker First Cong. Essex, MA 1999-2000; A. P. Second Reformed UCC, Lexington, NC 2000-2005; Pastor Calvary UCC, Thomasville, NC 2005

BARROWS, ROBERT K. JR
b. 3-15-53 Hartford, CT; BA Wake Forest U. 1975; M. Div. Duke Div. Sch. 1978; D. Min. Drew U. 1997; Ord. by New London Assoc- CT 1978; Pastor Bethel and Concord UCC, Burlington, NC 1978-1981; Pastor Liberty Vance UCC, Hendersonville, NC 1981-1986; Pastor Lakeview UCC, Burlington, NC 1986-1989, Pastor First Christian UCC, Burlington, NC 1989-2002; Pastor Cong. UCC Tryon,NC 2002 -

BARTHOLOMEW, CARROLL E.
b. 2-10-35 Brookford (Catawba County), NC. BS Lenoir Rhyne Coll. 1960; BD Lancaster Theo Sem. 1963; M. Div. Lancaster Theo Sem. 1975; D. Min Lancaster Theo Sem. 1982. Ord. by Southern Synod 1963; Pastor Brick UCC, Whitsett, NC 1963-1966; U.S. Navy Chaplain 1966-1990; Pastor St. Luke's UCC, Salisbury, NC 1990-1998; Pastor Trinity Reformed UCC, Conover, NC 1998-2001. Supply Minister at Emanuel UCC, Lincolnton, NC and Faith UCC, Brookford (Hickory), NC. Served as President of the Southern Conference and member of Elon College Board of Trustees. Wrote a Training Manuel for Religious Lay Leaders within the USMC. (deceased 3-10-07)

BATT, MERLIN THEODORE
b. 2-7-45 Baltimore, MD. BA Johns Hopkins U. 1967; M. Div. Boston U. School of Theology 1970. Ord. by Central Assoc Mass Conf. 1970. Teaching Min S. Cong UCC Pittsfield, MA 1970-74; Pastor First Cong UCC 1974-1978; Pastor Park Ave. Cong UCC Arlington, MA 1978-1985; Pastor First Cong. UCC Holden, MA 1985-1994; Pastor Ft. Myers Cong. UCC, Ft. Myers, FL 1994-2002; Pastor Trinity Reformed UCC, Conover, NC 2002-06

BATTENHOUSE, PAUL F.
Ord. 1943

BEASLEY, YVONNE
Ord. 1976

BENSON, CLARA ALLRED
b. 8-3-47 Lexington, NC BA U. of West Florida 1980; MA in Counseling, Ball State 1981; M. Div. Gordon-Conwell (Charlotte) 1999; Pastor Friedens UCC, Mirissa, IL 1999-2005; Pastor New Covenant UCC, Williamsport, PA 2005 -

BERNHARDT, ANITA G.
b. 3-17-62 Nelsonville, Ohio. BA Berea College, Berea, KY; M. Div. Union Theo Sem, Richmond, Va. 1988; Ord. by Eastern Assoc, Ohio Conference UCC 1989; Pastor First Cong. UCC Dodge Center, MN 1988-1992; Chaplain St. Joseph Medical Center, Bloomington, IL 1994-1999; Pastor Church of the Master, Hickory, NC concurrently Ass't to ACM, Southern Conference 2000-2002; Acting Co- ACM, WNCA, 2002 - 2004; Manager of Unique World Gifts, Hickory, NC 2005 -

BIGELOW, JOHN H.
Ord. 1998

BINDERUP, RICHARD L.
Ord. 1993

BOGGS, JOHNNY G.

BOLICK, LAWRENCE RAY
b. 8-21-48 Newton, NC BA Catawba College 1970; M. Div. Duke Div. Sch. 1974; ord. by WNCA 1974. Student Pastor Mebane UCC Mebane, NC 1972-74; Pastor Hebron UCC, Winston Salem, NC 1974 - 76; Min of Christian Ed Grace Reformed UCC Newton,NC and Triniity UCC, Conover, 1976-79; Min. of Christian Ed. Mt. Zion UCC, China Grove, NC 1980-87; Pastor New Gilead Reformed UCC Concord, NC 1987-1993; Pastor Shiloh UCC Faith, NC 1993-2003; Director of Spiritual Life Abernethy Laurels, Newton, NC 2003 - . Certified as a Pastoral Care Specialist 1997

BOMELY, PAUL H.
b. 10-13-54 Hartford, CT. BA Bates College 1976; MBA Western New England College, 1979; M Div. Yale Div Sch. 1988; attended Hartford Seminary. Ord. by Hampden Assoc, Mass. Conf. 1988. Pastor Oxford Cong UCC 1988-1995. Employed with Char-Meck School District, Charlotte, NC 1999 -

BONDS, BOBBY RAY
b. 5-12-31 in Cabarrus County, NC. BA Catawba College 1953; B.D. Yale Div. Sch. 1956. Ord. by Southern Synod UCC 1956. Pastor Zion E and R Thomasville, NC 1956-59; Pastor Brookford Charge, Hickory, NC 1959-1963; Pastor St. John's UCC, Kannapolis, NC 1963 - 1969; Pastor Christ UCC Martinsburg, W.Va.1969-1979; Pastor Beck's UCC Lexington, NC 1979 - 1988. Served several Interim positions including at Mt. Zion UCC China Grove, NC, Christ UCC, Lexington, NC, and part-time Min. of Pastoral Care First UCC, Lexington, NC.

BONEBREAK, JOHN DIEHL
b. 4-4-36 Roaring Spring, Pa. AB Franklin and Marshall College 1959; BD Lancaster Theo Sem 1963; M. Div. Lancaster Theo Sem. 1974. Ord. by Juniata Assoc, Penn West Conf. 1963. Pastor Grace Lower Stone Rockwell, NC 1963-1969; Pastor Saxton Charge UCC, Saxton, Pa 1969-1981; Pastor Newport Charge UCC Newport Pa 1981-1990; Pastor Heidelberg UCC, Marion, Pa. 1990-1998. Also served as Supply Pastor at Greenfield Charge, Claysburg, Pa, Woodcock Valley, James Creek, and Grace UCC Altoona, Pa.

BOWERS, DANIEL A. (deceased)

BOWLING, DAVID C.
Ord. 1975

BOYD, ROBERT CHARLES
b. 10-25-41 Robinson, IL. Assoc. in Science degree Olney Central 1971; Attended School of Christian Ministry. Ord. by Western Assoc, 1-K Conf, UCC 1981

BRAKEMEYER, RANDALL L.

BREWER, ALVIN C.
Ord. 1956

BROWN, DAN H.

BROWN, WILMER
b. 11-2-44 Alexandria, LA. BA Elon College 1992; M. Div. Duke Div. Sch. 1995. Ord. in 1995. Pastor First UCC, Cary, NC 1990 - 94; Vice Pres. for Housing for United Church Retirement Homes, Inc. 1995-2001; ACM South Central Conference 2001 - 02; Pastor Central Cong UCC, New Orleans, LA 2002 -

BUPP, MARTIN LUTHER II
b. 5-26-37 York, PA. BA Catawba College 1959; BD Yale Div. Sch. 1959. Ord. by Mercersburg Synod 1962. Pastor Grace-Daniels Charge E and R Lincolnton, NC 1962 - 64; Ass't Pastor St. Matthew's UCC, Lansdale, Pa.

BURR, CHRISTOPHER P.
Ord. 1971

BUSICK, WILSON LEE
b. 9-7-27 Charleston, SC. BS College of Charleston 1960; BD Southeastern Baptist Theo Sem 1963. Ord. at Circular Cong. Ch. Charleston 1963. Pastor UCC of Pfafftown,NC 1963-1965; Pastor First Cong UCC Asheville, NC 1965-1969; Pastor Church of Christ UCC Clinton, CT 1969 - 1990 where he was also honored as Minister Emeritus.

BUTLER, W. STEVEN
b. 10-28-52 Harvey, IL. BA Wheaton College 1974; MACA Southern Baptist Theo Sem 1976; M. Div Chicago Theo. Sem. 1982; D. Min Chicago Theo. Sem. 1983. Ord. by Northern Assoc, Illinois Conf. UCC 1983. Pastor UCC of Garden Prairie IL 1982-83; Campus Minister Heidelberg College, Tiffin, Ohio 1984 - 89; Min. of Education Trinity UCC, Tiffin, Ohio 1984-89; Campus Minister United Campus Ministry Platteville, WI 1989- 1994; Pastor Zion UCC Lenoir, NC 1997-2003; Chaplain Caldwell Hospice and Palliative Care Lenoir, NC 2003 -

BYERLY, CHESTER WALTER
b. 11-22-33 Thomasville, NC. BA Catawba College 1960; B.D. Lancaster Theo. Sem. 1963; M. Div. Lancaster Theo. Sem. 1974. Ord. by Southern Synod 1963. Pastor St. Andrew's UCC, Lexington,NC 1963-1965; Pastor Faith UCC, Brookford 1965-1968; Supply Pastor Grace - Daniels, Newton, NC 1968-1969; Pastor Mt. Pleasant Charge 1969-1977 (Boger UCC 1969-1977) (St. James 1969-1981); Pastor Zion UCC Lenoir, NC 1981-1985; Pastor Mt. Tabor UCC, Lexington,NC 1987-1989; Pastor Rodgers Park UCC, Kannapolis, NC 1989-1996; Interim Pastor St. James UCC, Mt. Pleasant, NC 1997-2000. Pastor Emeritus St. James UCC, Mt. Pleasant, NC.

CADLE, PATRICIA J.
b. 6-18-57 Westfield, MA. Catawba College 1975-77) BS UNC Greensboro, NC 1979; MRE Duke Div. Sch 1988; CPE Alamance Regional Medical Center 1998. Ord. by ENCA 1991. Dir/Min of Christian Ed. First Christian UCC, Burlington, NC 1987-1991; Assoc. Pastor Mt. Zion UCC, China Grove, NC 1991-1994; Program Associate WNCA 1994-1998; Dir. of Youth/Children's Ministries Heidelberg UCC Thomasville, NC 1999-2001. Chaplaincy Certification by Assoc.of Professional Chaplains.

CALLAHAN, NANCY M.
Ord. 1988

CAMPBELL, WILLIAM JOHN
b. 9-30-42 Lincolnton, NC BS Appalachian State U. 1964; BD Lancaster Theo. Sem 1968; M. Div. Lancaster Theo Sem. 1973. Ord. WNCA 1968. Pastor Hedrick's Grove UCC Lexington, NC 1968-1981; Pastor First Reformed UCC, High Point, NC 1981-1989, Senior Pastor Mt. Zion UCC, China Grove, NC 1989 -

CARTLEDGE, KATHERYN

CARTER, DWAYNE C.
b. 5-4-30 Irwin, Pa. BA U. of Pittsburgh 1955; BD Pittsburgh - Xenia 1959; M. Div. Pittsburgh - Xenia 1963. Ord. United Methodist Ch. 1959 Served United Methodist Churches in Port Matilda, Greensburg, and Johnstown, Pa. (1950-1970); Faith UCC, York, Pa. 1970-1989; First Cong. UCC, Asheville, NC 1989-1994; Salem UCC Dover, Pa. 1995-2000.

CASIDAY, H. WARREN
b. 12-5-48 Memphis, TN. BA Oral Roberts U. 1972; M. Div Duke Div. Sch 1979; D. Min Gordon -Conwell Theo Sem 2003. Ord. by United Methodist Church 1977. Pastor Carolina UCC, Burlington, NC 1989 - 1995; Pastor Emanuel Reformed UCC, Thomasville, NC 1995-2002; Pastor Spoons's Chapel UCC, Asheboro, NC 2002-2005;Pastor St. John's UCC, Kannapolis, NC 2005 -

CHEEK, RICHARD ALBRIGHT
b. 5-4-27 Burlington, NC. AB Catawba College 1947; BD Lancaster Theo Sem. 1950. Ord. by Southern Synod 1950. Pastor Ursinus UCC, Rockwell, NC 1950-1955; Pastor Heidelberg UCC, Thomasville, NC 1955-1964; Pastor St. John's UCC, Richmond, Va. 1964-1984; Association Minister WNCA 1984-1992. Served Interim Pastorates at Trinity UCC, Concord, NC (1995) and (1999-2000) and First UCC, Lexington, NC (2002); Pastor Emeritus at Ursinus UCC, Rockwell, NC, St. John's UCC, Richmond, Va, and Heidelberg UCC, Thomasville, NC. He is the recipient of the D. D. Degree from Catawba College and is a Trustee Emeritus of Catawba College.

CLAPP, KENNETH WAYNE
b. 3-16-48 Greensboro, NC. BA Catawba College 1970; M. Div. Yale University 1973; D. Min. Lancaster Theo Sem. 1988; Higher Education Certification Harvard U. 1996. Ord. by WNCA 1973. Summer Intern Peace UCC, Greensboro 1971 - 1972; Min of Christian Ed. Cong. UCC, North Haven, CT 1971-1973; Pastor Emanuel UCC, Lincolnton, NC 1973 - 1979; Executive Dir Blowing Rock Assembly Grounds 1979-1989; Chaplain and Senior Vice President Catawba College 1989 - . He is also the recipient of the Algernon Sydney Sullivan Award, the Catawba College Trustee Award, and the UCC Div. of Education and Publication "Excellence in Teaching" Award.

CLAPP, ROSSER LEE
b. 10-13-30 in Guilford County, NC. BA Elon U. 1952; BD Duke Div. Sch. 1957. M. Div. Duke Div. School. Ord. by the Southern Convention of Cong. Christian Churches in 1952.

CLARK, ALFRED
Ord. 1976

CLARK, JACK L.

CLARK, JAMES L.
Ord. 1971

CLAWSON, THOMAS HENRY
b. 2-6-41 Salisbury, NC. BA Livingston College 1978; M. Th. Hood Theo Sem. 1978; Masters in Ed. UNC- Charlotte 1981. Ord. by Church of God 1974. Pastor First UCC, Concord, NC 1975-1978; Pastor Lilly's Chapel Church of God, Salisbury, NC 1993 -

COLBOURN, ARTHUR PRESTON
b. 10-6-11 Dorchester County, Md. AB Brothers College, Drew U. 1933; STB Harvard Div. Sch. 1936. Post Graduate work Harvard Div. Sch. Ord. by Bennington County Assoc of Congregational Churches, Dorset, VT 1939. Pastor The Congregational Church, Dorset, VT; Military Chaplain with separating rank of Lt. Colonel 1942-1946. Pastor The First Congregational Church, Woodstock, VT 1947-1953; Pastor The First Congregational Church Pawtucket, R.I. 1953-1968; Pastor The First Congregational Church, Hendersonville, NC 1968-1977. (deceased 10-29-07)

COLEMAN, RONALD GILBERT
b. 7-10-29 New York City. BA Shaw U. 1952; MS Brooklyn College 1962; M. Div. Hood Theo. Sem. 1995; D. Min. United Theo Sem. 2000. Other post graduate work at Brooklyn College and NC College Greensboro. Ord. by WNCA 1995.

COLTRANE, JOSEPH (Joe) DEWITT
b. 8-12-35 Randolph County, NC. Att. Gardner-Webb Univ (Jr. Coll); AB High Point Univ. 1967; M. Div. Southeastern at Wake Forest, NC 1970; D. Min. Union Theo Sem. (Richmond) 1980. Ord. by Lowell, NC Baptist Church 1961. Pastored Baptist Churches in Lowell, NC, High Point, NC, Newport, NC, Hickory, NC and Lewisville, NC. Pastor Zion UCC Thomasville, NC 1994 - 2004. Served as Interim Pastor in Archdale, NC.

COLEMAN, WALTER S.
b. 3-10-25 New York City. Assoc. in Theo Winston-Salem Bible College 1990; BA Winston Salem Bible College 1997. Ord. by WNCA 1994. Pastor Beulah UCC, Liberty, NC 1988-1990; Pastor First Cong. UCC Asheboro, NC 1990-1993; Pastor First Cong. UCC, Troy,NC 1994 -

CONOVER, PAT GRACE
b. 7-23-40 Washington, D.C. BS Florida State Univ. 1961; M. Div. Chicago Theo. Sem. 1964; M.S. in Sociology FSU 1969; Ph.D in Sociology FSU 1971. Ord. by Chicago Metropolitan Assoc., IL Conference. 1965. Co-Min Essex Community Church (UCC) Chicago 1965-1966; Campus Minister Florida Conf. UCC 1967-1971; Minister First UCC, Charlotte, NC 1982-84; UCC National Staff in Office for Church in Society, and Justice and Witness Ministries 1986-2004.

CRATER, JACKIE LEE
b. 10-29-36 High Point, NC. BA Wake Forest Univ. 1965; M. Div. Southeastern Baptist Theo Sem. 1968; D. Min. Union Theo. Sem (Virginia) 1975. Ord. by The Baptist Church 1966. Pastor Cong. Christian UCC, Albemarle, NC 1968-1971; Pastor Holland UCC, Suffolk, Va. 1971-1979; Pastor Redeemer UCC Marion, TX 1979-1983; Pastor St. James UCC, Mt. Pleasant, NC 1983-1991. Interim Pastor Pleasant Union UCC, Randolph County, NC 1991.

CRAVEN, RAYMOND CLARENCE
b. 6-2-23 Davidson County, NC. BA Catawba College 1952; BD Lancaster Theo Sem. 1955; M. Div. Lancaster Theo Sem. 1973. Ord. by Southern Synod 1955. Pastor Hedrick's Grove UCC, Lexington, NC 1955-1967; Mt. Hope UCC, Whitsett, NC 1967-1985. He also has served as Supply Minister at Beulah UCC, Lexington, NC, Paul's Chapel UCC, Lexington, NC, Mt Tabor UCC, Lexington, NC, Beck's UCC, Lexington. NC, Emanuel UCC, Thomasville, NC, Salem Chapel UCC, Walnut Cove, NC, Belews Creek UCC, Belews Creek, NC, and New Jerusalem UCC, Lexington, NC.

CRESS, JAMES REID
b. 7-7-31 Rowan County, NC. BA (cum Laude) Catawba College 1953; BD Lancaster Theo Sem. 1956; M. Div. Lancaster Theo Sem. 1976. Ord. by Southern Synod 1956. Pastor Brick E and R Church, Whitsett, NC 1956-1962; Pastor Ursinus UCC, Rockwell, NC 1962-1968; Exec. Dir. Rowan Cooperative Christian Ministry, Salisbury, NC 1968-1985; Pastor Berea UCC, Suffolk, Va. 1987-1996. He also served as Interim Pastor of St. Thomas UCC, Winston Salem, NC 1986-1987 and is a Pastor Emeritus of Ursinus UCC, Rockwell, NC. He was a recipient of the State of NC Gov. James G. Martin Certificate of Appreciation and the Exemplary Life Service Award of Catawba College.

CROOK, DAVID L.
b. 10-27-39 Charlotte, NC. AA Mars Hill College 1963; BA UNC-Chapel Hill 1965; M. Div. Yale Div. Sch. 1968. Ord. by American Baptists 1968. Assoc. Pastor Franklin Baptist Church 1968-1970; Pastor First Cong. UCC, Asheville, NC 1971-1982; Pastor Hedrick's Grove UCC, Lexington, NC 1982-1992; Pastor First UCC, Salisbury, NC 1992-2005. He also served as Interim Pastor of Mt. Hope UCC, Salisbury, NC in 2005.

DANIELS, LEE F.
Ord. 1996

DAUERHEIM, JOHN L.
Ord. 1977

DAVIS, DALE, JR.
b. 2-3-56 Vineland, NJ. BA(Summa cum Laude) Montclair State Univ. 1979; M. Div. Andover Newton Theo Sch. 1984; Ord. by WNCA 1984. Pastor Brick UCC, Whitsett, NC 1984-1986; Dir. of Admissions Andover Newton Theo Sch. 1986-1993; Dir of Leadershp and Enlistment Colgate Rochester Div. Sch 1993-1999; Senior Pastor Irondequoit UCC Rochester, NY 2000 -

DAVIS, MARY
Ord. 1990

DAVIS, PAUL R.
Ord. 1952

DAVIS, RHONDA LYNN
Ord. 1998

DAVIS, THOMAS R.
b. 8-5-34 Scranton, Pa. BA Dartmouth 1956; M. Div. Union Theo Sem (New York) 1960; Ph.D Duke Univ. 1969; Ord. by Susquehanna Synod(E and R) 1960. YMCA General Secretary 1960-1963; UNC 1963-1966. Chaplain and Assoc. Prof of Religion, Skidmore College 1966-1996.

DEBORD, JAMES KEITH
Ord. 1987

DIEHL, LARY GARBER
b. 10-21-43 Staunton, Va. BA Catawba College 1966; BD Lancaster Theo Sem. 1969; M. Div. Lancaster Theo Sem. 1974. Ord. by Shenandoah Asociation, Central Atlantic Conf 1969. Pastor St. John's UCC, Grantsville, MD 1969-1974; Pastor First Reformed UCC, High Point, NC 1974-1980; Pastor First UCC, Salisbury, NC 1980-1991; Senior Pastor First UCC, Hampton, Va. 1991 -

DIETERLY, JOHN F.
b. 8-3-44 Quakertown Pa. BS Pa. State Univ. 1966; BD Lancaster Theo Sem. 1969. Ord by Lehigh Assoc, Penn NE Conf 1969. Field Sec'y (North) Church World Service/Christian Council of Ghana 1969-1974: Belize Rep Heifer International 1975-1979; Regional Dir. Heifer International 1979-1998; Pastor St. Paul's UCC, Manheim, Pa. 1998-2005; Pastor Peace UCC, Greensboro, NC 2005 -

DISHER, STEPHEN RANDALL
b. 1-5-52 High Point, NC. BA Catawba College 1976; M. Div. Lancaster Theo Sem. 1979; D. Min. Fuller Theo Sem. 2000. Ord. by WNCA 1979. Pastor St. Paul's Reformed Church, Newton,NC 1979 -

DISHER, ERIC
Ord. 1983

DOBEY, REX OREN
b. 11-17-32 Lexington, NC. BA Catawba College 1958; BD Lancaster Theo Sem. 1961; Ord. by Southern Synod 1961. Pastor Hebron E and R 1961-1967; Pastor St. John's UCC, Houston, TX 1967-1991; Assoc. Min, Houston Assoc. 1992-1998; Pastor Emeritus St. John's UCC, Houston, Tx.

DOVERSPIKE, DALE
Ord. 1953

DYSON, CAROL SMITH
b. 7-27-38 Greensboro, NC. BA Guilford College 1960; M. Div. Southeastern Theo Sem. 1983; Ord. by WNCA 1994. Pastor New Friendship UCC, Lexington,NC 1995-2003; Pastor Asheboro UCC, Asheboro, NC 2005 -

EADDY, ROBERT J.
Ord. 1992

EBERSOLE, ELEANOR S.
b. 9-8-24 Winsted, CT. AA in Education Boston Univ. 1944; BS in Ed. Boston Univ. 1948; M.A. Hartford School of Rel. Ed. 1951; BD Hartford Theo Sem. 1953; D. Ed. Columbia Univ. Ord. by West N.Y. Synod E and R Church 1954; Assoc. Pastor Attica-Orangeville Charge, West N.Y. Synod 1954-1958; Assoc. Pastor Dunbar United Church (Cong) Hamden, Ct. 1958-1960; Assoc. Pastor Fourth Reformed UCC, Harrisburg, Pa. 1960-1970; Pastor Trinity UCC, Marysville, Pa. 1981-1989. (Deceased 2008)

EBERSOLE, JAY F.
b. 12-22-28 Lancaster, Pa. BA (cum Laude) Franklin and Marshall College 1950; BD Hartford Theo Se. 1953; STM Yale Div. Sch. 1960; D. Ed. Nova Southeastern Univ. 1976. Ord. by Lancaster Synod E and R Church 1953. Assist. Min. The American Church in Paris, France 1953-54; Pastor Attica-Orangeville Charge, West NY Synod 1954-58; Pastor Dunbar United Church (Cong) Hamden, CT 1958-1960; Pastor Fourth Reformed UCC, Harrisburg, Pa. 1960-1970. Phi Beta Kappa 1950.Vice Pres. Emeritus Harrisburg(Pa.)Area Com. College.

EBLING, DEBRA A.
Ord. 1987

EDELE, BLAINE A.
Ord. 1983

ELLIS, LARRY W.
(deceased)

EVANS, LEOWEN
Ord. 1988

EVERETTE, THOMAS L.

FALLS, WINFRED
Ord. 2005

FARRAR, ANTHONY

FATZINGER, JAMES T.
b. 8-16-49 Bethlehem, Pa BA Franklin and Marshall College 1971, BD Lancaster Theo Sem. 1774

FEATHER, NEVIN H.
b. 12-8-25 King, Pa. BA Franklin and Marshall College 1948; BD Lancaster Theo Sem. 1951; M. Div. Lancaster Theo Sem. 1976. Ord. by Central Pa. Synod E and R 1951. Pastor Smyrna E and R and Bethany E and R Claremont, NC 1951-1966; Pastor First UCC, Landis, NC 1966-1978; Pastor Faith UCC, Brookford, NC 1978-1990.

FIDLER, GEORGE ARTHUR, SR.
b. 1-5-31 High Point, NC. BA Catawba College 1954; M. Div. Duke Div. Sch. 1958. Post Graduate work at Lancaster Theo Sem. Ord. by Southern Synod 1958. Pastor Mt. Tabor Reformed, Lexington, NC 1954-1959; Pastor Zion UCC, Thomasville, NC 1959-1964; Pastor Trinity UCC, Concord, NC 1964-1968; Pastor St. John's UCC, Cullman, AL 1968-1992. Interim Pastorates at Second UCC, Lexington, NC, Seagrove UCC, Seagrove, NC, and Pilgrim UCC, Lexington, NC.

FINGER, HOWARD LINN
b. 8-10-38 Lincolnton, NC BA Catawba College 1960; Eden Theo Sem. 1960 - 62; M.Div. Lancaster Theo Sem. 1964. MA in Counseling Appalachian Staate Univ. 1974; Graduate U.S. Army Command and General Staff College 1974. Ord. by Harrisburg Assoc Penn Central Conf 1964. Pastor Christ UCC, Lykens, Pa. 1964-1966; Pastor New Gilead UCC, Concord, NC 1966-1968; U.S. Army Chaplain 1968-1971; Pastor St. Matthew's UCC, Maiden, NC 1971-1975 and 1989-1993; Chaplain UCC Retirement Home, Newton, NC 1975-1978; Pastor Emanuel UCC, Lincolnton, NC 1979-1988; Pastor The Valley's UCC Halifax, Pa. 1993-1999. Interim Pastor / Stated Supply Mt. Hope UCC, Salisbury, NC, Susquehanna Charge Dalmatia, Pa., New Gilead UCC, Concord, NC, and Interim/Co-Pastor St. Matthew's UCC, Maiden,NC. Military Chaplaincy three years Active and 21 years National Guard, retiring as Lieutenant Colonel.

FISHER, CHARLES LARRY
b. 2-28-32 Kannapolis, NC. BA Catawba College 1954; BD Lancaster Theo Sem. 1957. M. Div. Lancaster Theo Sem. 1974. Ord. by Southern Synod 1957. Pastor Emmanuel UCC, Lincolnton, NC 1957-1960; Mt. Zion UCC, China Grove, NC 1960-1967; Pastor St. Thomas UCC, Winston-Salem, NC 1967-1969; Assoc. Pastor Christ Reformed UCC, Hagerstown, MD. 1969-1973; Senior Pastor Christ Reformed UCC, Hagerstown, MD. 1973-1987; Senior Pastor Zion (Ev. Luth) UCC, Baltimore, MD 1987-1996. Pastor Emeritus Zion (Ev. Luth) UCC, Baltimore, MD. A Paul Harris Fellow of Rotary International.

FISHER, GUY FRANKLIN
b. 3-18-34 Hickory, NC. AA Gardner-Webb College 1962; BA Lenoir Rhyne College 1964; BD Southeastern Baptist Theo Sem. 1967; M. Div. Southeastern Baptist Theo Sem. 1972. CPE School of Pastoral Care NCBH 1985; V.A. Chaplains School Hampton, VA. 1987. Ord. by Baptist Church 1963. Licensure and Standing granted by WNCA 1970. Pastor Oxford Baptist, Conover, NC 1962-1966; Pastor Peachland Baptist, Peachland 1967-1970; Pastor Ursinus UCC, Rockwell, NC 1970-1986. Interims Pastorates: East Hickory, Trinity Reformed UCC, Concord. NC, Mt. Hope UCC, Salisbury, NC. Minister of Pastoral Care Shiloh UCC, Faith,NC. Pastor Emeritus Ursinus UCC, Rockwell, NC.

FISHER, ROBERT R.
Ord. 1982

FLICK, DONALD PAUL
b. 2-10-30 Rimersburg, Pa. BS Grove City College, 1952; BD Lancaster Theo Sem. 1956; M. Div. Lancaster Theo Sem. 1974; D. Min. Lancaster Theo Sem. 1981; Chaplaincy School of Pastoral Care Baptist Hosp, Winston-Salem, NC 1961. Ord. by Pittsburgh Synod E and R 1956. Youth Assoc. E and R Church 1954-55; Organizing Pastor Church of the Holy Trinity, Hagerstown, MD 1956 - 1963; Organizing Pastor Church of the Master-UCC Hickory, NC 1963-1969; Pastor Church of the Savior, Knoxville, TN 1969-1975; Assoc. Exec. Dir. Homewood Retirement Centers, Williamsport, MD 1975-1977; Pastor Trinity UCC, Waynesboro, Pa. 1977-1980; Exec. Dir. United Church Retirement Homes, Inc. Newton, NC 1980-1997. Interim Pastorates: Christ Church UCC, Cavetown, Md., St. Paul's Church, Clear Spring, MD, Corinth Church UCC Hickory, NC, Church of the Master UCC, Hickory, NC. Recipient of the Moss Award by Lancaster Theo Sem. Exec of the Year by UCC Health and Welfare Council.

FONVILLE, JAMIE TARPLEY, JR.
b. 9-2-46 Greensboro, NC. BS Wake Forest Univ. 1968; M. Div. Duke Div. Sch. 1971; Ord. by ENCA 1971; Pastor Crescent Parish (Lyerly Memorial UCC,Rockwell, NC. and St. Luke's UCC, Salisbury, NC) 1971-1975; Pastor St. Thomas UCC, Winston-Salem,NC 1975-1980; Associate Pastor Corinth UCC, Hickory, NC 1980-1983; Pastor Bethel UCC, Hickory, NC 1983-2000; Pastor Heidelberg UCC, Thomasville, NC 2000 -

FRYE, CECIL L. HOMER
b. 7-17-32 Alamance County, NC. BA Elon Univ. 1970; Southeastern Seminary; Alamance Community College. ord. 1967. Pastor Antioch Christian Ch. 1960-1964; Pastor Liberty Christian Ch, Liberty, NC 1964 -1966; Pastor Flint Hill UCC, Sophia, NC 1966 - 1970; Pastor Amelia UCC, Clayton, NC 1970-1973; Pastor Union Grove UCC, Ramseur, NC 1973-1976; Pastor Bethlehem UCC 1976 - 1985; Pastor Bethel UCC/Concord UCC, Burlington, NC 1985-1987; Pastor Long's Chapel UCC, Burlington, NC 1987-98.

GASS, ERIC ALAN
b. 9-28-34 India. BA Elmhurst College 1956; M. Div. Yale Divinity Sch. 1959; D. Min. New York Theo Sem. 1994. UCC Missionary in India 1960-1983; Southern Asia Exec, United Church Board for World Ministries 1983-2000; Consultant Church World Service 2001-2002.

GEIGER, RICHARD B.
Ord. 1971

GIFFORD, STEPHEN A.
BA Youngstown State Univ. 1970; M. Div. Lancaster Theo Sem. 1973. Ord. by Eastern Ohio Assoc. 1973. Min Christian Ed Corinth UCC, Hickory, NC 1973-74; St. Thomas UCC 1974-1991; Minister of Evangelism United Church Board for Homeland Ministries 1992-2000; Pastor St. Paul UCC 2000-2002; Coordinating Pastor Trinity UCC, Canton, Ohio 2002 - Recipient of the Allan Meck Award by Lancaster Theo Sem.

GILLIAM, KEVIN L.
b. 7-1-57 Alamance County, NC. BA Elon Univ. 1979; M Div. Lancaster Theo Sem. 1990; Ord. by ENCA 1990. Pastor Liberty Vance UCC, Henderson, NC 1990-1992; Pastor Hebron UCC, Winston-Salem, NC 1992-1995; Pastor People's UCC, Dover, DE 1996-2001; Pastor Grace (Lower Stone), Rockwell, NC 2001 -

GMINDER, ALBERT BORDEN
b. 7-31-27 Baltimore. MD. BA Catawba College 1949; M.Div. Winebrenner Theo Sem. 1967; MA UNC-Chapel Hill 1952; Ph.D. UNC-Chapel Hill 1959. Ord. by Southern Convention (CC) 1967.Pastor Salem E and R Kenton, Ohio 1965; Pastor Pleasant Ridge UCC, Ramseur,NC 1977-1978; Pastor Mt. Hope UCC, Salisbury, NC 1978-1979. Pastor Mt. Auburn, Warren County, NC 1980-1982. Interim Pastor Union Ridge UCC, Burlington, NC; Supply Pastor of Seagrove UCC and Ether UCC.

GODFREY, ROBERT FRANKLIN
b. 2-1-31 New Carlisle, Ohio. BA Catawba College 1954; BD Lancaster Theo Sem. 1957. Ord. by S.W. Ohio Synod 1957. Pastor Grace-Daniels Charge E and R, Lincolnton, NC 1957-1960; Pastor Pilgrim UCC, Lexington, NC 1961-68; Pastor Mt. Zion, China Grove, NC 1968 -

GOODSTAL, CARE
b. 12-14-54 Johnson City TN. B. in Liberal Studies Barry Univ. 1993; M. Div. Yale Div Sch. 1999; Diploma/Anglican Studies Berkeley Div. Sch at Yale Univ. 1999. Ord. by WNCA 2005. Dir of Spiritual Life Piedmont Crossing (UCHAS) Thomasville, NC 2005 -

GRIFFIN, HARRY DOUGLAS
b. 1-20-45 Marshville, NC. BA UNC-Charlotte 1968; M. Div. Southern Baptist Theo Sem 1971; D. Min Southern Baptist Theo Sem. 1974. Ord. by Calvary Baptist, Charlotte, NC 1971. Interim Pastor First UCC, Charlotte, NC 1983 - 1986; Pastor Memorial UCC, Maiden, NC 1986-1990; Pastor Pilgrim UCC, Charlotte, NC 1993-2006; Pastor Faith UCC, Brookford, NC 2006 -

GRIFFIN, RENEE

GRIFFITHS, WILLIAM EARL
b. 7-16-20 Wellsville, Ohio. BA Bethany College 1942; M. Div. Yale Div. Sch 1944; Graduate Studies Union Theo Sem (New York). Ord. by First Christian Church, Wellsville, Ohio 1942. Pastor Center Christian Church, Center, KA; Pastor First Christian Church Pittsburgh, KA; Pastor Hollywood Christian Church, Hollywood, FL. Interim Pastor First UCC, Salisbury, NC and Church of the Master, Hickory, NC Supply Minister Memorial UCC, Maiden, NC. Recipient of the Silver Beaver Award of Boy Scouts of America.

GRIMES, VAN DOLAN
b. 5-19-25 Thomasville, NC. BA Catawba College 1963;Certificate Lancaster Theo Sem. 1958; BD Lancaster Theo Sem. 1963; M. Div. Lancaster Theo Sem. 1973. Ord. by Southern Synod 1958. Pastor Memorial UCC, Lexington, NC 1958-1962; Pastor Shiloh UCC, Faith, NC 1962-1966; Pastor Trinity UCC, Conover, NC 1966-76; Pastor Bethany UCC Claremont NC /Smyrna UCC Catawba, NC 1978-1983. Administrator of Abernethy Center (UCRH) Newton, NC. 1983-1990.

GRIGSBY, PHILIP N.
Ord. 1976

GRUBB, JUNE M.
b. 6-28-40 Lexington, NC. BA Catawba College 1962; MRE Lancaster Theo Sem. 1965; M. Div. Lancaster Theo Sem. 1986; Ord. by Metro-Denver Assoc-Rocky Mountain Conf. 1986. DRE First Reformed UCC Lexington, NC 1965-66; DRE Grace Reformed UCC, Newton, NC 1966-72; DRE Elon Community Ch UCC and Elon Home for Children 1972-1977; DRE First Protestant Church UCC New Braunfels, TX 1977-1982; Assoc Conf Min Rocky Mountain Conf 1982-1991; Min of Ed and Mission Plymouth Cong. UCC, Seattle.

WA. 1991-1998; Assoc. Pastor Calvary UCC, Thomasville, NC 1998-2002; Interim Pastorates Chewelah UCC, Chewelah, WA, Magnolia UCC, Seattle,WA and Peace UCC, Greensboro, NC and Co-Interim Assoc. Conf Min WNCA.

GUNDLACH, JOHN FREDERICK, III
b. 11-14-46 Reading, Pa. BA Catawba College; M. Div. Lancaster Theo Sem. 1971; MA in Counseling Pepperdine Univ. 1976. Ord. by Florida Conf. 1971. Pastor Carlisle Rural Charge Carlisle, Pa. 1971-74; Chaplain U.S. Navy 1974-1997; Pastor Bethany UCC, Claremont, NC 1997-2000; Minister for Government Chaplaincies, Parish Life and Leadership, UCC 2005 -

GUNTER, CLARENCE W.
Ord. 1972

HAFFEE, WILTON S.
Ord. 1975

HAHN, GALEN
Ord. 1972

HAMILTON, THOMAS RAY
b. 10-3-33 Massillon, Ohio. Att. Heidelberg College 51-52; BA Catawba College 1955; BD Eden Theo Sem. 1958 (converted to M. Div from Eden Theo Sem 1968); D. Min. Southeastern Sem. 1978. Att. Lutheran Sem of the South 1959-61. Ord. by S. E. Ohio Synod of E and R Church 1958. Pastor St. Matthew's E and R Charlotte, NC 1958-1961; Organizing Pastor Faith UCC, Englewood, Ohio 1961-1967; Pastor Elon College Community Church UCC Elon, NC 1967-1985; Assoc. Conf Min. Central Atlantic Conf. 1985-1996. Intentional Interim Pastorates Trinity UCC, Conover, NC, Grace UCC, Newton, NC, Ursinus UCC, Rockwell, NC and Intentional Interim Chaplain Abernethy Center, Newton, NC. Recipient of the Exemplary Life Service Award by Catawba College. Pastor Emeritus of Grace UCC, Newton, NC.

HALL, D. HOUSTON
Ord. 1980

HAMMONDS, JEFFREY FREE
b. 9-25-55 Toledo, Ohio BA Heidelberg College 1977; M. Div. Winebrenner Theo Sem. 1981. Ord. by Churches of God 1981. Pastor St. John's UCC, Elkhart, IN 1988-1989; Pastor St. Paul's UCC, Rockford, OH. 1989-1992; Pastor Christ UCC, Temple, PA 1992-1997; Pastor Hebron UCC, Winston-Salem, NC 1997-2004; Pastor Bethany UCC, Claremont, NC 2004 -

HARPER, MARVIN

HARRELL, DANNY

HARRIS, NATHAN
Ord. 1999

HARRISON, JOHN E.
b. 4-12-41 Lenoir, NC BA Catawba College 1963; BD Lancaster Theo Sem. 1966. Ord. by Southern Synod 1966. Ass't Pastor Corinth UCC, Hickory, NC 1966-1968; Pastor UCC of Southern Pines, Southern Pines, NC 1968 -

HAVENS, BRUCE ANTHONY
b. 6-26-59 Vero Beach, FL. BA Furman Univ. 1981; M. Div. Harvard Univ. 1984; D. Min. Eden Theo Sem. 1996. Ord. 1984. Ass't Pastor Community Church of Vero Beach, FL 1984-1987; Organizing Pastor United Church of Sebastian, Fl 1987-1990; Pastor Suffolk Christian Church, Suffolk, Va. 1990-1996; Pastor Peace UCC, Greensboro, NC 1996-1999; Pastor Arlington Cong. Church, UCC, Jacksonville, FL 1999 -

HECKERT, PAUL C.
b. 5-30-29 Lewistown, Pa. BA Catawba College 1951; BD Lancaster Theo Sem. 1954, M.S. Cornell Univ. 1959; Ph.D Cornell Univ 1964 Ord. by Central Pa. Synod 1954.

HESTER, J. MICHAEL
b. 9-15-44 Birmingham, AL. BA Baylor Univ. 1966; M Div. Southern Baptist Theo Seminary 1970; Th.M Southern Baptist Theo Sem. 1974; Ph.D. Southern Baptist Theo Sem. 1977. Ord. by Ben Baptist Church, Ben Hur, TX 1965. Pastor Kathwood Baptist Church, 1977-1980; Pastoral Counselor Southern Baptist Convention 1980-1984; Professor Southern Baptist Theo Sem. 1984-1990; Director of Pastoral Counseling and Growth Center, Asheville, NC 1990 -

HETZEL, HAZEL C.
Ord. 1988

HILL, WINSTON H.
Ord. 1967

HENDRICKS, RUDOLPH

HINTON, LYNNE
b. 4-19-62 Durham, NC. BS UNC-Greensboro 1984; M.Div. Pacific School of Religion 1988. Ord. by First Baptist Church, Berkeley, CA. 1990. Priv. of Call UCC 1992. Pastor Mt. Hope UCC, Whitsett, NC 1993-1997; Pastor First Cong. UCC Asheboro, NC. 1998-2003. Recipient of Distinguished Alumnae of Pacific School of Religion 1993.

HOFFMAN, JOSEPH HENRY (Joe)
b. Feb. 7, 1959 Asheville, NC Pfeiffer College 1977-79; BA UNC -Asheville 1981; MA in Christian Ed. Scarritt Graduate School 1984; M. Div. Candler School of Theol. 1991. Ord. by Central Cong UCC, Atlanta, GA. 1992. DCE Sharon UMC Charlotte, NC 1984- 1989; Assoc. Pastor Central UCC, Atlanta, Ga. 1990-1996; Pastor First Cong. UCC, Asheville, NC 1996 -

HOLLOWAY, EDWARD LEWIS
b. 7-9-44 Charlotte, NC. BA J C. Smith Univ. 1967; M.A. Colgate Rochester Div. Sch. 1972; M. Div. Howard Univ. Div. Sch. 1981; Ord. by Covenant Assoc, Michigan Conf. 1982. Youth Min. Church of Good Shepherd, Ann Arbor, MI. 1982-1983; Pastor New Emmanuel UCC Charlotte, NC 1987-1997; Pastor First Cong UCC Concord, NC 2002 -

HOLSTE, HAROLD WAYNE
b. 2-14-31 Rock City, Illinois. BA Catawba College 1964; M. Div. Eden Theo Sem. 1967. Ord. by Northern Illinois Assoc UCC 1967. Pastor Bethel (Bear Creek), Concord, NC 1967 - 1971; Pastor Long's Chapel UCC, Burlington, NC 1971-1979; Pastor Calvary UCC, Thomasville, NC. 1979-2000. Recipient of the Community Service Award by Habitat for Humanity.

HOLTOM, HAROLD H.
b. 2-16-1917 Akron, Ohio BS. Heidelberg College 1938; Brite School of the Bible, TCU 1958; Lancaster Theo Sem. Ord. by Southern Synod 1962. Pastor St. Paul's,
UCC, China Grove, NC and Keller UCC, Kannapolis, NC 1962-1965; Pastor Memorial UCC, Maiden, NC 1965-86.

HOOPER, FREDERIC MICHAEL
b. 11-12-44 Reidsville, NC. BA Wake Forest College 1967(cum Laude); M. Div. Duke Div. Sch. 1971(Magna cum Laude); MA Wake Forest Univ. 1972. Ord. by Penn Memorial Baptist Church, Reidsville, NC 1968. Assoc. Pastor Roser Memorial Community Church, Anna Maria, FL. 1972-1975; Pastor Providence UCC, Graham, NC 1975-1979; Senior Minister First Reformed UCC, Burlington, NC 1979-1993; Senior Minister First Reformed UCC Lexington, NC 1993 -

HORN, RICHARD CHRISMAN
b. 5-2-35 Williamsport, Pa. BAAmerican Univ. 1957; M. Div. Colgate Rochester Div. Sch. 1960; D. Min. in Psychology and Clinical Studies 1980; Ord. by American Baptist 1960. Assoc. Pastor First Baptist Church Erie, PA 1960 - 1963; Assoc. Pastor Wilkinsburg Baptist Church, Wilkinsburg, Pa. 1963-1968; Minister to Youth and Parents First Community Church, Columbus, Ohio 1968-1972; Minister to Youth and Parents (P-T) First Cong. Church UCC, Upper Montclair, N. J. 1972-1975. Senior Clinician Baptist Hospital Carenet Counseling Centers, Winston-Salem/Kernersville, NC. Licensed Marriage and Family Therapist.

HORTON, ELIZABETH PARKER
b. 3-28-72 Winston-Salem, NC. BS in English East Carolina Univ 1994; MA in School Counseling Appalachian State Univ. 1996; M. Div. Wake Forest Univ. Div. Sch. 2002. Ord. by Ardmore Baptist Church, Winston-Salem, NC 2002. Pastor First UCC, Winston-Salem, NC 2002 -

HOWELL, WILLIAM HENRY
b. 12-20-47 Galesburg, IL AS Mohegan Community College 1983; BS U.S. Naval Equivalency - 1995; M Div. Columbia International Univ. 1998; Ord 2006. C.E. Dir First Baptist Church, Columbia, SC 1996-1998; Missionary Crossover Communications, Columbia, SC 1998-2000; Assoc. Pastor Corinth Reformed UCC, 2000 -

HUBBARD, LYNWOOD LEE
b. 11-28-26 Valley (Langdale), AL Southern Union College 1951-52; BA Elon Univ 1961; Ord. by E. Alabama Assoc. of C.C. Church - Southeast Convention 1954 Pastor Pleasant Ridge CC. Ch. Ramseur, NC 1957-1964- Spoon's Chapel CC. Ch. 1957-1964; Pastor Zion UCC Thomasville, NC 1964-1976; Pastor St. Matthew's UCC, Maiden, NC 1976-1989, Interim Pastorates Brick UCC, Whitsett, NC, Asheboro Cong UCC Asheboro, NC, Zion UCC, Thomasville, NC, Mt. Tabor UCC, Lexington, NC; Visiting Min First Reformed UCC, High Point,NC

HUMPHREY, JAMES EMERSON
b. 3-5-38 Pinehurst, NC. BA Elon Univ. 1960; M. Div. Hartford Seminary Foundation 1963; MRE Hartford Seminary Foundation 1964. CPE Certification by Hartford Hospital and Hall Psychiatric Institute. Ord. by Tolland Assoc, CT Conf. 1964 Assoc. Pastor Grace Cong UCC, Rutland, VT 1964-67; Pastor UCC of Huntsville, AL 1967-1970; Pastor Shallow Well UCC, Sanford, NC; Assoc. Pastor Emmanuel UCC, Sanford, NC 1975-1976; Pastor Emmanuel UCC, Sanford, NC 1976-1983; Pastor Pilgrim Cong. UCC, Charlotte, NC 1983-1989; Pastor Christ Community UCC, Monroe, NC 1989-1996; Pastor Smyrna UCC, Catawba, NC 1997-2004. Interim Pastorates First UCC, Salisbury, NC, Trinity UCC, Conover, NC.

HUPP, ROBERT

INGRAM, BERNARD

INGRAM, JOHN L. SR.

IZARD, SUSAN S.
Ord. 1983

JACKSON, JAMES C.
Ord. 1961

JAMISON, ALEXANDER
Ord. 1990

JANNEY, ROBERT M.
Ord. 1955

JESSUP, DALMA LEE. JR.
b. 9-12-51 Newton, NC BA Lenoir Rhyne College 1973; M. Div. Lancaster Theo Sem. 1976; D. Min. Drew Univ. 1992. Pastor First UCC (now Holy Covenant UCC) Charlotte, NC 1976-80; Pastor First Reformed UCC, Lexington, NC 1980-1993; VP for Dev. United Church Retirement Homes, Newton, NC 1993-2000; Pres. United Way of Davidson Co. 2001 -

JOHNSON, ARNOLD D.
Ord. 1945

JOHNSON, WILLIAM L.
Ord. 1984

JOHNSTON, JAMES D.
Ord. 1975

JOLLEY, LESLIE C. JR.
Ord. 1978

JONES, CHARLES F.
Ord. 1964 (Deceased 2006)

JONES, DANIEL W.
Ord. 1963

JONES, JOHNNIE LEE
b. 6-30-51 Cabarrus County, NC Cert. by WNCA-Links 2002 and So. Conf. Scope 2004; Ord. 2006. Pastor Dry Creek UCC, Candor, NC 1993-2005. Interim/ Supply Pastor Westminster Pres. Concord, NC, Dry Creek UCC, Candor, NC, First UCC, Concord, NC.

JONES, NEAL ROBERT
b. 11-2-60 Smithfield, NC BA Wake Forest Univ. 1983; M. Div. Southeastern Baptist 1986; Psy.D. Baylor 2000. Ord. by First Baptist Ch. Smithfield, NC 1986. Pastor Ursinus UCC, Rockwell, NC 1989-1994; Pastor Olivet Moravian Ch. Winston-Salem, NC 1994-96; Pastor Unitarian Universalist Fellowship, Waco, TX; Pastor Unitarian Universalist Fellowship, Columbia, SC 2005. Clinical Psychologist, Palmetto Health Baptist Hosp, Columbia, SC 2000 -

JONES, ROBERT C.

KAUFFMAN, RONALD EMERSON
b. 1-8-35 Hudson, Michigan. BA Hillsdale College 1956; M. Div. Union Theo Sem, New York City 1959. Ord. by Cong.Chr. 1959. Pastor Bethel UCC (PA) 1959-1964; Pastor Maine-Fed UCC (NY) 1964-1971; Pastor First Cong. UCC (Wis) 1971-1983; Pastor St. Mark's UCC (PA) 1983-1989; Pastor Second UCC (Pa.) 1989-1990; Pastor Concord UCC, (Pa.) 1990-1995; Pastor Christ Reformed, Cavetown, MD 1995-2000. Interim Pastorates Trinity UCC (Pa) and Pilgrim UCC, Charlotte, NC

KEIL, A. EUGENE
Ord. 1966

KELLER, DAVID B.
b. 10-29-52 Coaldale, Pa. BA Haverford College 1974; M. Div. Union Theo Sem. New York City 1978. Ord. by Central Assoc, Penn Central Conf. 1979. Pastor St. John's UCC McEwensville, Pa. 1979 - 1984; Pastor Memorial UCC, Lexington, NC 1985-1990; Pastor UCC of Seneca Valley, Germantown, MD 1990-1998; Pastor Trinity UCC, Jasper, IN. 1999. Pastor and Teacher First Cong. UCC Concord, NH 2000 -

KELLER, LUTZ GOTTFRIED
b. 2-28-47 Germany. BS Lenoir Rhyne College 1969; M. Div. Duke Div. Sch. 1983. Ord. by United Methodist Church 1986. Pastor St. Matthew's UMC 1984-1990; Pastor Mays Chapel UMC Maiden, NC 1990-1999; Pastor Emanuel UCC, Lincolnton, NC 2004

KELLY, DAVID GREY, JR.
b. 5-31-42 Charlotte, NC BA Pfeiffer College 1965; BD Lancaster Theo Sem. 1968; M. Div. Lancaster Theo Sem. 1974. Ord. by WNCA 1968. Assoc. Pastor Mt. Zion UCC, China Grove, NC 1968-74; Assoc. Pastor Christ Reformed UCC, Hagerstown, MD 1974-1984; Pastor Grace UCC, Newton, NC 1984-1991; Minister First Cong. UCC Hendersonville, NC 1991 - 2006.

KELLY, JOHN T.
Ord. 1969

KENNEDY, F. DALE
b. 1-3-53 Greensboro, NC BA North Carolina State U. 1975; Southeastern Sem. M. Div. 1981; Ord. by ENC Assoc, Southern Conf. 1981. NC 1981-1986; Pastor New Hope UCC Louisburg, NC 1978-1981; Pastor Beulah UCC, Lexington, NC 1981-1986; Pastor First E and R, UCC, Asheboro, NC 2000 -

KENNEDY, J. LINWOOD
Ord. 1955

KILBOURN, MALCOLM D.
Ord. 1963

KING, JAMES NATHAN
b. 8-19-61 Chatham County, NC BS Gardner-Webb College 1984; Assoc- Accounting Central Community College 1981; Southeastern Sem. 1990. Post Graduate Studies Wisdom Univ. Ord. 1993. Pastor Asheboro UCC, Asheboro, NC. 1993-2001; Pastor Trinity UCC, Concord, NC 2001 -

KRABILL, JOSEPH F.
b. 7-7-38 Canton, Ohio BA Heidelberg College 1960; BD Lancaster Theo Sem. 1964; M. Div. (Degree Exchange) 1973. CPE Fairview Hosp. 1967-68; Clergy Intern Case/Western Reserve 1968-69. Ord. by Eastern Ohio Assoc 1964. Pastor St. Paul's UCC Titusville, Pa. 1964-1967; Pastor Church of the Master UCC, Hickory, NC 1969-1976; Pastor Trinity UCC, Millersburg, Pa. 1976-1984; Senior Pastor Paradise UCC Louisville, OH 1984-1992; Pastor St. John's UCC Boalsburg, Pa. 1993-2001.

KRUCHKOW, THOMAS A.
Ord. 1978

KUETHER, RALPH. D.
Ord. 1965

KURKOWSKI, FREDERICK ERNEST
b. 5-2-35 Rochester, NY BA Ursinus College 1957; BD Lancaster Theo Sem. 1960; Ord. by Susquehanna Synod 1960. Pastor Mt. Moriah Charge, Boonsboro, MD. (Trinity UCC, Boonsboro, Mt. Vernon UCC, Keedysville, Christ UCC, Sharpsburg) 1960-1965; Pastor Trinity UCC, Millersburg, Pa. 1965-1969; Pastor Solomon's UCC, Macungie, Pa. 1969-1975; Pastor St. Paul's UCC, New Orleans, LA. 1975-1983; Sr. Pastor Cong. UCC, Tryon, NC 1983-1996; Pastor St. Mark's UCC, Easton, Pa. 1996-2000; Interim Pastorates St. Peter's Union Church Lynnville, Pa. and St. Paul's UCC, Swiftwater, Pa.

LAUCKS, BARBARA
Ord. 1969

LAUCKS, C. PHILIP
Ord. 1969

LAWLER, CAROL. A.
Ord. 1987

LEE, WILLIAM F.
Ord. 1972

LEEBRICK, BLAND ALLEN, JR
b. 5-11-55 Burlington, NC. BA Duke Univ. 1988.

LEONARD, BILLY JOE
b. 3-8-26 Lexington, NC. BA Catawba College 1950; BD Lancaster Theo Sem. 1953. Ord. by Southern Synod 1953. Pastor Paul's Chapel E and R, Lexington, NC 1953-1962; Pastor Mt. Hope UCC, Whitsett, NC 1962-1967; Pastor Second UCC, Lexington, NC 1967-

LEONARD, DONALD MARK
b. 8-14-31 Lexington,NC. BA Catawba College 1953; BD Lancaster Theo Sem. 1956. Ord. by Southern Synod 1956. Ass't Pastor Second E and R Lexington, NC 1956-1960; First UCC, Asheboro, NC 1960 -

LEWIS, DACE A., JR.
Ord. 1979

LEWIS, HENRY S.

LEWIS, ROBERT A.
Ord. 1964

LILLY, ELIZABETH C.
Ord. 1985

LONG, AARON
Ord. 2003

LOVE, AUBRA
b. 9-29-54 Monroe, NC. BS Cornell Univ. 1975; M Div. Interdenominational Theo Center 1994 Ord. 1996 Interim Pastor First Cong. UCC, Asheville, NC 1995-1996. Founding Exec. Dir. The Black Church and Domestic Violence Institute 1998 -

LOVETT, S. CAMPBELL
Ord. 1982

LUCAS, STEVE W.
Ord. 1986

LUCK, JAMES R. JR.
b. 7-22-66 Richmond, VA. BA Univ of Richmond 1988; MA Union Theo Sem. New York City 1990; Th.M Union Theo Sem. Richmond, Va. 1992; Post Graduate Studies Garrett Evangelical Theo Sem. Ord. by Triangle Baptist Church 1991. Assoc. Pastor Triangle Baptist Ch. Triangle, VA. 1990-1992; Pastor United Community Church, UCC, Carthage, NY. 1994-1996; Pastor Portsmouth United UCC, Portsmouth, Va. 1996-2000; Pastor Christian Church Uniting (UCC), Virginia Beach, Va. 2000-2004; Pastor Grace UCC, Newton, NC 2004 - .Certified Pastoral Psychotherapist.

MCDOWELL, H. LYNN
Ord. 1971

MCENTIRE, LARRY WAYNE
b. 5-18-39 Greensboro, NC Th.B John Wesley College 1962; AB Guilford College 1964; MA Columbia International Univ. 1974. Ord. Society of Friends 1964. Pastor Pleasant Union UCC 1985-1991; Pastor Seagrove UCC, Seagrove, NC 1992-1994; Pastor Albemarle UCC, Albemarle, NC 1994-1996; Pastor Spoons Chapel UCC, Asheboro, NC 1997-2002.

MCMANUS, J. DONALD
b. 2-20-42 Lancaster, SC BA Camphell Univ. 1965; M. Div. Southeastern 1970; D. Min. Union Theological Sem. 1977. Ord. by Baptists 1963. Pastor Kelford Baptist 1969-1977; Lawtonville Bapt. 1977-1979; First Baptist Kershaw 1979-1987; Cornerstone Bapt. 1988-1997; Pastor Boger UCC, Concord, NC; Pastor Rodger's Park UCC, Kannapolis, NC 1998 - . Author of "Martha Franks - One Link in God's Chain" and "Toodle-oo Taxahaw".

MCDUFF, DOYLE STEPHEN
Ord 1981

MCDUFF, ELAINE M.
Ord 1980

MCLEMORE, DOUGLAS

MADDOX, CINDY LYNN
Ord. 2003 by WNCA

MADREN, THOMAS W.
b. 9-28-34 Vance County, Henderson, NC. BA Elon Univ. 1954; M. Div. Duke Div. Sch. 1957. Ord 1954. Pastor Plymouth UCC, Raleigh, NC and Amelia UCC, Clayton, 1951-1959; Pastor Lee Chapel"s UCC, Sanford, NC 1953 and Damascus UCC, Chapel Hill, NC 1954; Pastor St. Peter's UCC, Greensboro, NC 1965-1969; Pastor Hines Chapel UCC, Greensboro, NC 1959-1969; Pastor Beulah UCC, Lexington, NC 1969-1976; Pastor Spoon's Chapel UCC and Pleasant Cross UCC, Asheboro, NC 1976-1997; Pastor Ramseur UCC Ramseur, NC 1980-1997; Pastor Bethel UCC, Elkton, Va 1997-2005. (deceased January 24, 2005)

MAIN, WILLIAM A.
Ord. 1962

MANN, THOMAS W.
b. 3-7-44 Durham, NC BA UNC-Chapel Hill 1966; BD Yale Div. Sch. 1970; PhD Yale Graduate Sch. 1975 Ord. by New Jersey Assoc, Central Atlantic Conf. 1980. Ass't Prof of O.T. Princeton Theo Sem. 1974-1980; Ass't Prof of Rel. Converse College 1980-1984; Senior Minister Parkway UCC, Winston-Salem, NC 1984 - .

MANUS, JEFF

MARTIN, LYNN L.
Ord. 1979

MATTHEWS, MARGARET "PEGGY" FULGHUM
b. 8-22-40 Raleigh, NC BA Salem College 1975; AA Peace College 1958; MSW UNC-Chapel Hill 1980; M. Div. Wake Forest Univ. 2002. Ord. 2004. Parish Chaplain and Dir of Pastoral Care First Presbyterian Church, Greensboro, NC 2004 -

MELVIN, CHARLES DALTON
b. 8-14-44 Durham, NC BA Elon University 1973; MRE Southeastern Theo Sem. 1976; M. Div. Southeastern Theo Sem. 1976. Ord. 1976. Pastor Center UCC, Halifax, VA 1973-1976; Pastor Seagrove UCC, Seagrove, NC 1976; Chaplain, U.S. Navy 1976-1997; Pastor Bethlehem Christian UCC 1997-2000; Senior Pastor Ormond Beach Union UCC, Ormond Beach FL 2000 -

MILES, AUGUSTA
Ord. 1967

MILLER, ALAN C.
Ord. 1979

MILTON, ERVIN
Ord. 1967

MINNICK, DAVID W.
Ord. 1978

MISHOE, J. RANDALL
b. 2-15-40 Conway, SC BS Clemson Univ. 1962; M Div Southeastern 1968. D. Min. Andover Newton 1981; M.Ed Harvard Univ. 1981; Diploma in Analytical Psychology from C.G. Jung Institute - Boston 2004 Ord by American Baptist 1971; Priv. of Call UCC 1987. Campus Minister Baptist State Convention of NC 1968-1973; Assoc. Pastor Myers Park Baptist, Charlotte, NC 1973-1979; Consultant for personnel and Placement ABC-USA 1981-1982; Pastor First Baptist-ABC. Palo Alto, CA 1982-1986; Pastor Holy Covenant UCC, Charlotte, NC. 1987 -
Pastoral Counselor/Psychoanalyst 1986 -

MONROE, CARL S.
b. 9-24-46 Lexington, KY AA Southeastern Christian 1967; BA Georgetown College 1983; Houston Graduate School of Theology 2002; Pastor Southside Baptist 1978-1981; Pastor Crosswood Baptist 1982-1983; Pastor FBC - Mundelein 1984-1987; Pastor Open Door Community Ch. 1994-1996; Pastor Pfafftown UCC, Pfafftown, NC 1998 -

MOORE, BILLY F.

MOORE, JERRY WAYNE
b. 4-23-44 Burlington, NC. BA Elon Univ. 1966; M Div. Duke Div Sch. 1970 Ord. by ENCA 1970. Pastor Lakeview UCC, Burlington, NC 1966-1970; Pastor UCC Mission, Henderson, NC. 1970-1975; Pastor St John's UCC Burlington, NC 1975-1985, Pastor St. John's UCC Richmond, VA 1985-1994; Senior Pastor Second UCC, Lexington, NC 1994-2007. Served as President of the Southern Conference.

MORTON, MARCELLA
Ord. 1983

MYERS, PHILLIP R.
b. 12-26-61 Burlington, NC. BA Wake Forest Univ. 1984; M.Div. Lancaster Theo Sem. 1987. Ord. by WNCA 1987. Pastor Trinity UCC, Concord, NC 1987-1994; Pastor First Reformed UCC Burlington, NC 1994 -

MYERS, ROBERT EDWARD
b. 11-4-31 Thomasville, NC. AA Pfeiffer College 1952; BA Catawba College 1954; BD Lancaster Theo Sem. 1957. Ord by Southern Synod 1957. Pastor Crescent Charge UCC 1957 - 1967; Pastor Zion UCC, Lenoir, NC 1967-1980; Pastor Lyerly Memorial UCC, Rockwell, NC 1980-1987. Served as Supply Pastor Ursinus UCC, Rockwell, NC, Congregational UCC, Albemarle, NC, Smyrna UCC, Catawba, NC, and Keller UCC, Kannapolis, NC.

NAGY, FRANK
Ord. 1948

NANNEY, PHILLIP MARK
b. 10-28-55 Pinehurst, NC BA Taylor Univ. 1978; M. Div. Duke Div. Sch. 1982; CPE Walter Reed AMC 1992; Ord. by UMC 1980. UCC Min. Standing 1983. Chaplain USAF 1983 - 1999; Dir. Spiritual Life Piedmont Center(UCRH) 1999-2000; Designated Pastor Bethany UCC, Claremont, NC and Zion UCC, Lenoir, NC. Senior Pastor First Christian UCC, Burlington, NC 2004 -

NEFF, EDWIN MILLER
b. 4-21-36 Canton, OH. Chem Engr Univ of Cincinnati 1960; BD Lancaster Theo Sem. 1964; M. Div. Lancaster Theo Sem. 1973; D. Min United Theo Sem. (Dayton) 1991. Ord. by Eastern Ohio Assoc. 1964. Ass't Pastor Corinth UCC, Hickory, NC 1964-1966; Organizing Pastor Pilgrim UCC, Charlotte, NC 1966-1977; Pastor Mint Hill UCC, Charlotte, NC 1977-1982; Pastor Trotwood UCC, Trotwood, Ohio 1982-1989; Pastor St. John's UCC, Cincinnati, Ohio 1989-1993; Pastor St. Paul's UCC, Henderson, MN 1993-1998.

NELSON, WAYNE
Ord. 1972

NERVIK, CLAIRE B.
Ord. 1999

NEWMAN, HARVEY K.
Ord. 1970

NICHOLS, RONALD

NORRED, JIMMY J.
b. 12-30-1939 La Grange, GA. BA LaGrange College 1962; M. Div. Duke Div. Sch. 1967. Ord. by East Alabama Assoc, Southeast Conf. 1963. Pastor First UCC, Randleman, NC 1964-1967; Pastor Ramseur - Union Grove Parish, Asheboro, NC 1967-1972; Pastor Union Cong. UCC, Avon, FL 1972-1974; Pastor Paul's Chapel UCC, Lexington, NC 1974-1999; Pastor St. John's UCC, Kannapolis, NC 1999-2004.

NORWOOD, PHILIP W.
Ord. 1972

OWENS, GARY CHARLES
b. 7-24-1950 Cincinnati, OH. Att. Heidelberg College 1969 - 1971; BA Asbury College 1980; M. Div. United Theo Sem. (Dayton, OH) 1983; Ord. by Southwest Ohio Assoc, Ohio Conf. 1983; Pastor Farmersville UCC, Farmersville, Ohio 1983-1989; Pastor Mt. Tabor UCC, Lexington, NC. 1989-1984; Pastor Monticello UCC, Browns Summit, NC 1994 -

PAGE, ARCHIE THOMAS
b. 11-26-35 McRae, GA. BA New College of Cal. 1980; M. Div. Lancaster Theo Sem. 1983; Graduate Studies Princeton Seminary, Union Sem. Richmond, VA. Ord. by Sacramento Assoc, N. CA Conf. 1983.

PAINTER, MACK
Ord. 1979

PAINTER, TERRY MOORE

PAJAK, MELODY B.
b. 9-12-52 Wichita, KS. BA Oklahoma City Univ. 1973; M. Div. Yale Div. Sch. 1988. Ord. 1987.

PALMER, GEORGE MELVIN
b. 4-15-28. High Point, NC. BA Catawba College 1949; BD Lancaster Theo Sem. 1952; M. Ed. UNC-Greensboro 1971; D.Ed. UNC-Greensboro 1974. Ord. By Southern Synod 1952. Pastor Beulah E and R. Lexington, NC 1952-1960; Pastor Peace UCC, Greensboro, NC 1960-1993. Stated Supply/ Interim Mt. Tabor E and R, Lexington, NC, Pilgrim E and R, Lexington, NC, Beck's UCC, Lexington, NC., Zion UCC, Thomasville, NC. Pastor Emeritus Peace UCC, Greensboro, NC. First President of the Southern Conference. Recipient of the Meck Award for Excellence in Parish Ministry by Lancaster Theo. Seminary. Recipient of the Elon Medalion for Meritorious Service by Elon University. Recipient of the Doctor of Divinity Degree from Catawba College. Member and Chair of the Elon College Board of Trustees.

PATTEN, WALTER READ
b. 2-9-48 Goldsboro, NC. B.S. UNC-Chapel Hill 1970; M. Div. Duke Div. Sch. 1973; Ph.D Duke Grad Sch. of Religion 1980. CPE Baptist Hospital of Winston-Salem, NC. Ord by ENC Conf, UMC, 1978. Standing with WNCA 1994. Minister United Methodist Church 1977-1987; Minister Grace UCC (Lower Stone), Rockwell, NC 1994-2000; Minister Peace UCC, Greensboro, NC 2000-2003; Interim Pastorates Grace UCC, Newton, NC, St. Paul's Chapel UCC, Lexington, NC, Mt. Hope UCC, Whitsett, NC. Adjunct Prof of Religion at Elon University and Lenoir Rhyne College.

PAYNE, RICKEY EUGENE
b. 7-15-58 High Point, NC. Assoc. Davidson County Community College; BA High Point Univ. 2000; M. Div. Union Theo. Sem. (Richmond, VA). Ord 2003. Pastor Emanuel Reformed UCC, Thomasville, NC 2003 -

PEACE, DEVLAMING ATWOOD
Ord. 1962

PEEBLES, NANCY C.L.
b. 3-26-49 Effingham, IL BA Campbell Univ. 1971; M. Div. Southeastern Baptist Theo Sem. 1984. Ord. 1984. Family Assoc UCBHM, Southern Region 1984; Assoc. Pastor Corinth UCC, Hickory, NC 1985; Acting Dir of Dev. United Church Retirement Homes, Newton, NC 1986; Pastor Marietta-Nassau UCC and Madison UCC, Madison MN 1986-1990; Pastor Trinity UCC, Marengo, IA 1991-1993; Pastor Zion UCC, Junction City, KS 1993-1997; Pastor St. Peter's UCC, Inman KS 1997-1998; Pastor St. Luke"s UCC, Columbus, NE 1998-2005; Pastor Cong UCC, Faribault, MN 2005 -

PEELER, JAMES L.
b. 4-1-40 Rowan County, NC BA Catawba College 1962; BD Lancaster Theo Sem. 1965; M. Div. Lancaster Theo Sem. 1975. Ord. by Southern Synod, Acting Assoc. 1965. Pastor Paul's Chapel UCC, Lexington, NC 1965-1973; Pastor Shiloh UCC, Faith NC 1973-1982; Pastor Heidelberg UCC, Thomasville, NC 1982-1989; Pastor Memorial UCC, Lexington, NC 1994-1997; Dir of Church and Community Relations Nazareth Children's Home, Rockwell, NC 1997-1999. Interim Pastorates Mt. Hope UCC, Salisbury, NC, Hedrick's Grove UCC, Lexington, NC, Peace UCC, Greensboro, NC, New Gilead UCC, Concord, NC, Emanuel UCC, Thomasville, NC, Zion UCC, Thomasville, NC, Calvary UCC, Thomasville, NC, Hebron UCC Winston-Salem, NC, St. Andrew's UCC, Lexington, NC,Memorial UCC, Lexington, NC.

PEEPLES, JULIE
b. 8-2-57 Charleston, SC. BA Furman Univ. 1979; M. Div. Andover Newton Theo Sem. 1983. Ord. by Metropolitan Boston Assoc. 1988. Campus Min St. Vincent College 1983 - 84; Ass't Min First Cong. UCC Winchester, MA 1985-1989; Habitat for Humanity 1989-1991; Senior Min. Cong UCC, Greensboro, NC 1991 -

PENCE, NICHOLAS L.
Ord. 1999

PENDERGRAFT, THOMAS LLOYD
b. 11-30-33 Chapel Hill (Orange County) NC. BA Campbell Univ. 1963; M. Div. Southeastern Bapt. Theo Sem. 1979 Ord. by WNCA 1979. Student Pastor Pilgrim UCC, Charlotte, NC. 1977-1981; Pastor Rodger's Park UCC, Kannapolis, NC 1981-1989; Pastor Bethel (Bear Creek) UCC and St. James, Mt. Pleasant, NC 1992-1996; Min of Visitation Ocean View Oak Island, NC 1997-2005. Interim Pastorates Grace UCC, (Lower Stone) Rockwell, NC, Cong. Christian UCC, Albemarle, NC, St. Paul's UCC, Kannapolis, NC.

PHAUP, GARY B.
b. 10-7-52 Charlotte, NC. BA Southern Wesleyan Univ. 1974; M. Div. Southeastern Baptist Theo. Sem. 1979; MTS Houston Grad Sch of Theo. 2001. Ord. by WNCA 1979. Pastor New Jerusalem UCC, Lexington, NC 1979 - 1980; Pastor Cong. Christian UCC Albemarle, NC 1985 - 1987; First Wesleyan Church, Orlando, FL 1987 - 1989; Pastor Memorial UCC, Lexington, NC 1991 - 1993; Pastor Pleasant Union Community Church UCC, Denton, NC 1995 - . Supply Pastorates Pleasant Union UCC, Denton, NC and Christ UCC, Lexington, NC.

PICKLER, PAUL LEE
b. 10-27-52. Rowan County, NC. BA Catawba College 1975; M. Div. Lancaster Theo Sem. 1978. Ord. by WNCA 1978.

POPPO, KRISTEN
Ord. 1994

PORTER, MARTHA LYNN
b. 12-10-46 Yazoo City, MS. B.S. Univ. of Memphis 1968; D. Ed. Univ of Tennessee 1979; M. Div. Emory-Candler School of Theology 1987; Clinical Certificate Pastoral Psychotherapy Institute 1990; Ord. 1988. Pastoral Counselor Center for Rel and psychotherapy 1990-1993; Pastoral Counselor Samaritan Counseling Center 1993-1999; Pastoral Counselor Pastoral Counseling Center 2000-2002.

POTTS, EARLE R.
b. 8-15-32 Chicago, IL BA Elmhurst College 1960; BD Eden Theo Sem. 1963; M. Div. Eden Theo Sem. Ord. by K.C. Synod, E and R Church 1963. Pastor Midland Community Church, Sterling, KS 1963-1965; Pastor Grace UCC, Duquesne, PA. 1966-1970; Pastor Denmark Manor UCC, Export, Pa. 1970-1978; Stewardship Regional Secretary, Stewardship Council, UCC 1978-1982. Supply Pastorates First UCC, Whiting, Iowa; Bethany UCC, Claremont, NC; Faith UCC Brookford, NC.

PRICE, F. BRENT
Ord. 1993

PRICE, EARNEST, JR
Ord. 1956

RAHE, ROBERT O.
b. 9-21-39 Bellevlle, IL BA McKendree College, 1968; M. Div. Dubuque Theo Sem. 1972; Ord. by Illinois South Conf. 1972; Pastor Highland Ridge Community UCC, Lowell, OH; 1980-89; Pastor St. Paul UCC, Marietta, OH 1980-1989; Pastor UCC, Mt. Sterling, OH 1989-1991; Pastor Bethlehem UCC, Winston-Salem, NC 1991-1998.

RAINEY, CHARLES D.
Ord. 1999

RAWLS, EDWARD P.
Ord. 1978

REID, RAYMOND B.
Ord. 2004

RHODES, JOHN

RHYNE, JERRY LEE
b. 2-7-37 Chester, IL BA McKendree College 1963; BD Eden Theo Sem. 1966; M.Div Eden Theo Sem. 1969. Ord. 1966. Pastor Denmark Manor, Export, Pa. 1966-1969; Chaplain USAF 1969-1992; Co- Pastor Boger UCC, Concord, NC 1993-1998. Supply Pastorate Bethany Pres. Church 1999 -

RHYNE, MARION LEE FLETCHER
b. 1935 Granite City, IL. BS in Ed. Southern ILL Univ. 1957; AA in Music Allan Hancock College 1974; MM in Music Ed. College of the Holy Names 1976; M. Div. Eden Theo Sem. 1990. Ord. 1990. Pastor Plattsmouth UCC 1990-1991; Co-Pastor Boger UCC, Concord, NC 1993-1998. Supply Pastorate Bethany Pres. Church 1999 -

RICE, CHARLES

RICH, WILLIAM A.
Ord. 1953

RICHMOND, GEORGE K.

RITTER, HAYES W.

RIVERS, PRINCE RANEY
Ord. 1999

RIVERS, WADELL

ROBERTS, JOHN DAVID
b. 10-12-68 Concord, NC BS in Applied Physics Appalachian S. U. 1992; M. Div. Eden Theo Sem. 1995. Ord by WNCA 1995. Pastor Hedrick's Grove, Lexington, NC 1995- 2007.

ROBINSON, B. LESLIE, JR.
b. 8-15-43 St Louis, MO. BS in Bus Ad Southern IL Univ. 1965; MA Southwestern Bapt. Theo Sem. 1977; Ph.D Southwestern Bapt. Theo Sem. 1984. Ord. by Broadway Bapt Church, Fort Worth, TX 1977. UCC Standing WNCA 1994 Min of Ed and Admin Seventh and James Bapt. Church 1977-1979; Assoc. Pastor River Oaks Bapt. Church 1979- 85; Assoc. Pastor Emerywood Bapt. Church 1985-1994. Intentional Int. Pastor Peace UCC Greensboro, NC 1994-1996. Intentional Int. Pastor Clemmons Moravian Ch. 1996-1998. Sabbatical Supply Parkway UCC, Winston-Salem, NC 1996. VP Center for Cong. Health, Winston-Salem NC 1996 -

ROBINSON, PAUL B.
Ord. 1971

ROHRBAUGH, ALLAN L.
b. 12-17-32 York County, PA. Grad. York Junior College 1953; BA Catawba College 1955; BD Lancaster Theo Sem. 1958. Ord. 1958. Pastor Calvary UCC, Thomasville, NC 1958-1962; Pastor St. Thomas UCC, Winston-Salem, NC 1963-1966; Bapt. Children's Home, Winston-Salem, NC 1967-2002.

ROWE, RUSSELL
Ord. 1986

RUTHVEN, FRANCES J.
Ord. 1985

SANDERS, GERALD MARTIN
b. 3-3-47 Chattanooga, TN BS in Phil E. Tenn. State Univ. 1970; MA in Phil E. Tenn State Univ. 1975; M. Div. Duke Div. Sch. 1973; Luth Theo Sem. 1983; CPE Bowman Gray Sch. of Pastoral Care 1982. Ord. by ENCA 1975. Pastor Lakeview Community UCC, Burlington, NC 1970-1975; Pastor Shallow Well UCC, Sanford, NC 1975-1977; Pastor Church of the Master UCC, Hickory, NC 1977-1984; Exec Dir Biblical Witness Fell. 1984-1990; Pastor The Church at Our House UCC, Mililani, HA 1990-1993; Pastor Parkman Cong. Church, Parkman, OH 1996-2004; Pastor Beck's UCC, Lexington, NC 2004 -

SCHIEMANN, RICHARD
b. 3-4-33 Greece, NY BA Elmhurst College 1956; BD Eden Theo Sem. 1959; Ph.D Vanderbilt Univ. 1966. Ord. By N. Illinois Synod 1959. Ass't Pastor St. Peter's UCC, Elmhurst, IL. 1959-1961; Pastor Belvidere UCC, Belvidere, TN 1962-1965 Ass't Prof of Phil and Rel Catawba College 1966-1973. Danforth Fellow 1968-1973.

SCOTT, DONALD
Ord. 1956

SCOTT, PHILLIS
Ord. 1980

SELL, KENNETH DANIEL
b. 4-29-28 Littlestown, PA. BA Ursinus College 1950; BD Lancaster Theo Sem. 1954; M. Ed. Pa. State Univ 1960; Ph.D. Florida State Univ. 1968. Ord. by Mercersburg Synod 1954. Pastor Trinity Charge Mercersburg Synod 1954-1957; Educational Missionary Bd. of International Missions E and R Church 1957-1965; Sociology Faculty Catawba College 1968-1991.

SELL, JESSE
Ord. 1968

SETTLEMYRE, JOHN WILLIAM
B. 10-23-26 Conover, NC AB Catawba College 1946; BD Lancaster Theo Sem 1949; Lic. Southern Synod 1949; Ord 1949. Pastor N. Davidson Charge 1949-1953; Pastor Mt. Hope UCC, Whitsett, NC 1953-1961; Pastor First UCC, High Point, NC 1961 -

SEYMOUR, DAVID
Ord. 1980

SHARPE, CARL M.

SHEPHERD, BANKS DEROY
b. 10-28-28 Guilford County, NC. BA Catawba College 1950; BD Lancaster Theo Sem. 1953; M. Div. Lancaster Theo Sem. 1973. Ord. by Southern Synod E and R. Church 1953. Pastor Brookford Charge (Faith, Brookford,NC), and Macedonia, Hickory, NC)1953- 1958; Pastor Mt. Pleasant Charge UCC (St. James, Mt. Pleasant, NC and Boger, Concord, NC) 1958-1962; Pastor New Gilead UCC 1962-1966; Pastor Smyrna (Catawba, NC)-Bethany(Clarement, NC) Charge 1966-1978; Pastor Bethany UCC, Winston-Salem, NC 1978-1994; Pastor of Vis. Beck's UCC, Lexington, NC 1997-2004. Pastor Emeritus Bethany UCC, Winston-Salem, NC. Pres. Bd. of Trustees of Blowing Rock Assembly Grounds. Author of "New Gilead: A History of the German Reformed People on Coldwater" 1966.

SHERRILL, DOROTHY NELL
b. 11-3-55 Hartselle, AL. BA Univ. of Alabama 1977; M. Div. Candler Sch. of Theology 1991 MA Univ, of Alabama 1978. Ord. by WNCA 1995. Int. Pastor First Cong UCC Asheville, NC 1995-1996; Chaplain Mission Hospitals, Asheville, NC 1994 -

SHIFLETT, I. KELLY
Ord. 1989

SHOFFNER, TERRELL MARTIN
b. 6-14-09 Alamance County, NC BA Catawba College 1936; BD Lancaster Theo Sem. 1939. Ord. by NC Classis 1939; Pastor Memorial E and R Church, Winston-Salem, NC 1939 - 45; Pastor Shiloh E and R, Faith, NC 1945-1949; Pastor Grace E and R. Newton, NC 1949-1962; Pastor St. Matthew's E and R., Charlotte, NC 1962-1968; Pastor St. Andrew's UCC, Lexington, NC 1968 - (deceased 12-19-06)

SINGLETARY, JAMES D., JR.
Ord. 1958

SINK, CHARLES KEITH
b. 4-1-28 Davidson County, NC BS Davidson College 1949; BD Lancaster Theo Sem. 1952; Ord. by Southern Synod 1952. U.S. Army Chaplain 1952-1955, 1959-1976. Pastor Emanuel UCC, Thomasville, NC 1955- 1959. Pastor Community UCC, Raleigh, NC 1977; Pastor New Hope UCC, Louisburg, NC 1978.

SIPE, ELAINE M.
Ord. 1979

SLADKY-HILLMAN, LESLIE ELLEN
b. 11-8-56 Laredo, TX BA Duke Univ. 1978; M. Div. Duke Div. Sch. 1982. Ord. by WNCA 1987. Campus Min at Cooperative Campus Ministry of UNC-Charlotte -1986-87; Campus Min at Salem College 1988-1993; Library Media Ass't, Hendersonville, NC 2004-

SLEDGE, DONALD D.
b. 7-28-35 Norfolk, VA BA Marion College BD Southern Baptist Theo Sem. 1967. Pastor Long's Chapel UCC, Burlington, NC 1963-1966; Pastor Rodger's Park UCC, Kannapolis, NC 1966 -

SMALLEY, JAMES LEE, JR.
b. 11-10-39 Augusta, GA BA UNC-Chapel Hill, NC 1961; MA Andover Newton Theo Sem. 1965; M. Div. Vanderbilt Univ Div. Sch. 1967; Grad Studies at Oxford, Princeton Theo Sem., and Union Theo Sem NYC. Ord. by TENN/KY Assoc of Southeast Conf. 1967. Pastoral Supply Mt. Auburn UCC, Manson, NC 1977-1982; Pastor Grace (Lower Stone) UCC, Rockwell, NC 1982-1985; Pastor Pilgrim UCC Chattanooga, TN 1988-1994; Pastor First UCC, Nashville, TN 1994-2001.

SMELLEY, JAMES HAMLETT
b. 9-16-47 Richmond, VA BA Wake Forest Univ. 1979; Southeastern Bapt. Theo Sem. 1969 - 71; M. Div. Lancaster Theo Sem. 1975; CPE Evansville, IN 1981. Ord by Kentuckiana Assoc. I-K Conf. 1978.

SMELLEY, JEANNE DENISE
b. 12-21-51 Louisville, KY BA Grove City College 1973; Lancaster Theo Sem. 1973-75; M. Div. Louisville Sem. 1981. Ord. by Lincolnton Assoc I-K Conf. 1983.

SMITH, CHARLES LINDY
b. 8-16-27 Mt. Olive, NC AA Mars Hill College 1948; AB Wake Forest Univ. 1950; M. Div. Crozier Sem. 1955. Ord. 1955

SMITH, DANIEL C.

SMITH, CHERYL M.
Ord. 1986

SMITH, MARION SYLVESTER
b. 2-8-32 Augusta, GA BA Baylor Univ. 1955; BD Southeastern Baptist 1959; MSW UNC-Chapel Hill, NC 1966. ord. 1971. Pastor First Cong. Christian UCC, High Point, NC 1991 - 2003; Pastor First UCC, Liberty, NC 2003 -

SMITH, WILLIAM CHENEY, JR.
b. 8-1-27 Rome, GA. Mercer Univ. 1944-45; BA Washington and Lee Univ. 1947- 1949; BD Southern Bapt. Theo Sem. 1953; Th.D Southern Bapt. Theo Sem. 1962; Ord. 1951. Pastor Spring Branch Bapt. Ch. Vevay, IN. 1951-1953; Pastor Glasgow Bapt. Ch., Glasgow, VA, 1953-19954; Teaching Fellow in Church History Southern Baptist Theo Sem 1954-1956; Pastor New Prospect Bapt. Ch. Hanover, IN 1956-1958; Bapt. Chaplain, Duke Univ. 1958-1961; State Sec. Dep't of Student Work Baptist State Convention 1961- 67; Dir. Rel Activities and Ass't Prof of Rel. Univ. of Richmond 1768- 1970; Pastor Pilgrim UCC, Durham, NC 1970-1979; Sr. Min Cong. UCC, Greensboro, NC 1981-1988. Int/ Supply Pastorates New Mission UCC, Burlington, NC, O. T. Binkley Bapt. Ch., Chapel Hill, NC, St. John's UCC, Burlington, NC, Monticello UCC, Brown Summit, NC, Parkway UCC, Winston-Salem, NC, First UCC, Burlington, NC, People's UCC, Dover, DE, Hebron UCC, Winston-Salem, NC, Mt. Hope UCC, Whitsett, NC, Amelia UCC, Clayton, NC, First E and R UCC Asheboro, NC, Holy Covenant UCC, Charlotte, NC. Pres. Southern Conference UCC, Distinguished Service Award of NC Council of Churches. Minister Emeritus Cong UCC, Greensboro, NC.

SNELL, SARAH MILDRED BROOKS
b. 5-9-32 Lowell, NC. BA Wake Forest Univ. 1953; MA Furman Univ. 1973; Southeastern Theo Sem. 1956-57; Yonsei Univ 1963 - 65; Univ of Guam 1981 - 82; NC Bapt. Hosp of Pastoral Care 1991-1992. Ord. 1995. Southern Bapt. International Missionary 1963-1991; Chaplain Thomaasville, NC Hospital; Dir. of Spir. Life Piedmont Center UCC. Supply Pastor New Friendship UCC, Lexington, NC. Phi Beta Kappa - 1952.

SNOWA, WALTER S.
b. 9-29-40 Richmond, Va. BA Catawba College 1963; BD Lancaster Theo Sem. 1966; Yale Univ. 1969; Pres Sch of Chr Ed 1974. Ord. by Potomac Assoc 1966. Pastor Monticello UCC, Browns Summit, NC 1966 - 69; Missionary for UCBWM 1969-1980; Pastor Hunterdale UCC 1980-1988; Assoc. Conf. Min Missouri 1988-1993; Assoc. Conf Min Southern Conf. 1994-2003; Pastor St. John's UCC, Louisville, KY 2003 -

SNYDER, CAROL BERNARD
Ord. 1977

SNYDER, TODD EDWARD
b. 3-22-50 Harrisburg, PA. BA U. of MD. 1972; M. Div. Lancaster Theo Sem 1977. Ord. by Harrisburg Assoc. 1977. Assoc. Pastor Corinth UCC, Hickory, NC 1977-1978; Pastor First Cong. Christian UCC, High Point, NC 1978-1983; Pastor Denmark Manor UCC, Export, PA. 1983-1990; Senior Pastor Palm Schwenkfelder Ch, Palm, PA. 1990 -

SOWERS, PATRICK DALE
BA UNC-Wilmington; M. Div. Columbia Theo Sem.

SPENCER, J. LLOYD
Ord. 1972

SPERRY, GORDON H.
b. 10-6-21. Meyersdale, PA. BA Catawba College 1943; M. Div. Lancaster Theo Sem. 1945. Ord. by Pittsburgh Synod, 1945. Ass't Pastor Christ E and R Ch. Hagerstown, MD 1945-1947; Pastor St. John's E and R Allentown, PA 1947-1960; Pastor Faith UCC, Milwaukee, WI. 1960-1969; Pastor Corinth UCC, Hickory, NC 1969-1982; Pastor Uniting Church of Australia, Victoria Synod. 1982-1985. Interim Pastor Grace UCC, Newton, NC. Honorary Degree of Dr. of Divinity by Catawba College. (Deceased 2008)

STAUNTON, JAMES F.
b. 7-15-50 Burlington, NC. NCSU 1968 - 70; BA Elon Univ. 1974; M. Div. Southeastern Theo Sem. 1979. Ord. by ENCA 1979. Pastor Fuller's Chapel UCC, Henderson, NC 1974-1979; Pastor Liberty Vance UCC, Henderson, NC 1979-1981; Pastor Cong. Christian UCC, Sanford, NC 1981-1990; Pastor Zion UCC Lenoir, NC 1991- 94; Pastor Heidelberg UCC, Thomasville, NC 1994-1999; Pastor Ursinus UCC, Rockwell, NC 2000 -

STEVENSON, DONALD
Ord. 1996

STOCKWELL-GOERING, CHRISTOPHER PAUL
b. 4-29-55 Oceanside, NY BS Univ of New Hampshire 1977; M. Div. Andover Newton Theo Sem. 1983. Ord. by Rhode Island Conf. 1983. Min of Cong Ed. Christ Church UCC, Bethlehem, PA 1983-1988; Steward for Personal Stewardship, UCC Stewardship Council 1988-2000; Assoc. Missionary of the UCC Common Global Ministries Board 2000 -

STONE, GERALD THOMAS
b. 9-11-40 Tupper Lake, NY. BA Houghton College 1966; M. Div. Princeton Theo Sem. 1970; D. Min. Drew Theo Sem. 1975. Ord. by UMC, 1969. Minister Federated Church of Castleton, VT. 1969-1976; Minister Faith UCC, Bryan TX 1976-1978; Minister Cong. UCC Richmond, Vt 1978-1988; Co-Minister Centenary UCC Winchester, VA 1988-1991; Minister First Cong. UCC Morrisville, VT 1991-1994; Minister Church of the Master UCC, Hickory, NC 1995-1999. Int. Pastor St. John's UCC, Richmond, Va. Twenty years in USMC and USAF Reserves as Chaplain.

STOUT, PEGGY JEAN
b. 1-3-53 Chatham County (Siler City) NC. BA Campbell Univ. 1975; M. Div. Southeastern Theo Sem. 1979. Ord. by First Bapt. Church of Savannah, GA 1981. Received UCC Standing in Florida Conf UCC 2001. Ass't Min First Baptist Church Savannah, GA 1979-1981; Min of Ed and Youth First Baptist Church Forest City, NC 1981-1983; Min of Ed and Youth First Bapt. Church, Concord, NC 1983-1994; Assoc. Pastor and Min. of Ed McGill Ave. Baptist Ch. 1994-2000; Assoc. Minister Stuart Cong UCC, Stuart, FL 2000-2004; Minister of Christian Ed. Trinity Reformed UCC, Conover, NC 2005 -

STOWE, GEORGE WILBUR
b. 1-13-21 Canaan, CT. BA Florida Southern; M. Div. Vanderbilt. Ord. by W. CT Association. Pastor Land Dale, ALA; Organizing Pastor Eau Gallie, FL; Pastor Edgewood UCC Burlington, NC, Asheboro UCC, Asheboro, NC; Pastor Emanuel UCC, Thomasville,NC. Pastor Emeritus Emanuel UCC, Thomasville, NC

STOWELL, JOHN A.
b. 6-6-42 Boston, MA BA Univ of Conn. 1964; M.Th. Andover Newton Theo Sem. 1969. Ord. by Hartford East Assoc. 1969. Pastor St. Peter's UCC; Pastor Faith UCC, Brookford, NC 2003-2004; Int. Pastor Paul's Chapel UCC, Lexington, NC 2005.

STROSHINE, ERIC DEAN
b. 3-2-65 Springfield, MA BA U. of Mass. 1987; M. Div. Yale Div. Sch. 1990. Ord. by Hampden Assoc, Mass. Conf. 1990. Pastor Heidelberg UCC, Thomasville, NC 1990- 93; Pastor Pilgrim UCC, Leominster, MA 1993-2002; Pastor Bethlehem UCC Evansville, IN.

STUMB, CLARENCE L.
b. 5-19-47 Quakertown, PA. BA Catawba College 1969; M. Div. Lancaster Theo Sem. 1972. Ord. by North Penn Assoc, Penn SE Conf 1972. Pastor St. Matthew's UCC, Charlotte, NC 1972-1981; Min. of Ed. and visitation First Christian UCC, Burlington, NC 1981-1986. Exec. Dir. John's River Valley Camp 1986 -

SWORD, PETER G.
Ord. 1979

TALBERT, DOLAN A.
Ord. 1967

TEMPLETON, DAVID S.
Ord. 1971

TERRELL, CHARLES BEDFORD
b. 8-10-50 Warrenton, NC. BA Davidson College 1972; M. Div. Duke Div. Sch. 1975. Ord. by ENCA 1975. Fellow - College of Chaplains 1994; Board Certified by Assoc. of Professional Chaplains 1998. Pastor Keller Charge (Keller UCC, Kannapolis, NC and St. Paul's UCC China Grove NC) 1975-1979; Pastor Grace UCC, Columbiana, Ohio 1979-1989; Chaplain Resident St. Luke's Hospital, Cleveland, Ohio 1989-1991; Staff Chaplain Southwest General Health Center 1990-1998; Interim Chaplain Medina General Hospital, Medina, OH 1999; Coordinator of Pastoral Care, Fairview Hospital, Cleveland, OH 1999 -

TERRY, DANIEL

THOMAS, P. LEON
Ord. 1955

THOMPSON, DONALD RICHARD
b 6-22-47. Alamance County, NC. BA Elon Univ. 1973; M.Div. Southeastern Bapt. Theo Sem. 1976; Ord. by ENCA 1976. Pastor Mt. Zion UCC, Mebane, NC 1970-1976; Pastor Zion UCC, Thomasville, NC 1977-1992; Pastor Shallow Well UCC, Sanford, NC 1993 -

THOMPSON, ROBERT MARSHALL
b. 9-26-56 Portsmouth, VA. BA Columbia Bible College 1978; M. Div. Columbia Bible Sem. 1987; D. Min. Gordon-Conwell Theo Sem. 2003. Ord. by WNCA 1987. Pastor Emanuel UCC.Thomasville, NC 1987-1993; Pastor: Corinth Reformed UCC, Hickory, NC 1993 -

THURSTON, ROBERT HOLT
b. Winston-Salem, NC; Davidson Community College; Salem College; M. Div. UNC-Greensboro 1982. Ord. by WNCA 1975.

TORRENCE, EDGAR C.
b. 11-20-10 Rural Cherokee County NC. BA Tusculum College 1932; MA YMCA Graduate School of Vanderbilt Univ. 1934; BD Yale Div. Sch 1941; STM Yale Div Sch. 1950. Ord. by Conn. Conf of Congregational Churches 1943. Career with the YMCA, serving in Mississippi, Connecticut, Ohio, International Service Staff, Sri Lanka, Jerusalem. and advisor to YMCAs in Turkey, Egypt, Tanzania, and Sri Lanka.

TOTH, GEORGE STEVEN, JR.
b. 11-13-34 Bethlehem, PA. BA Franklin and Marshall College 1958; BD Lancaster Theo Sem. 1961; M Div. Lancaster Theo Sem. 1973. Ord. By Lehigh Synod of E and R Church 1961 Founding Pastor Grace UCC, O'Fallon, MO 1961-1963; Pastor Trinity (Roth's) UCC, Spring Grove, PA 1963-1969; Pastor UCC of Warminster, PA. 1969-1973; Pastor Egypt UCC, Whitehall PA. 1975-1987; Pastor Ursinus UCC, Rockwell, NC 1987-1988; Pastor Friedens UCC, Lenhartsville, PA 1989-1996. Interim Pastor St. Peter's UCC Perkasie, PA.

TOUCHBERRY, JOHN WORKMAN
b. 1-16-30 Padgett's Creek, Union County, SC. BA Furman Univ. 1957; M. Div. Southern Bapt. Theo Sem. 1955; CPE Bowman Gray Baptist Hosp. 1956; D. Min. Lancaster Theo Sem. 1983. Ord. 1955. Pastor West Side Bapt. Church, Gainsville, FL 1955-1963; Chaplain/Counselor Univ of Florida 1963-1966; Pastor Faith UCC Clearwater, FL 1966-1973; Senior Pastor St. John's UCC, Lansdale, PA. 1973-1999; Recipient of the Meck Award for Excellence in Ministry by The Lancaster Theo. Sem; Honorary Paul Harris Fellow.

TUCKER, JANICE

TUTTERROW, CURTIS HARVEY
b. 12-30-47 Crossville, TN. BA Stetson Univ. 1969; M. Div. Southern Baptist Theo Sem. 1973; D. Min Southern Baptist Theo Sem. 1976. Ord. 1973. Pastor Raymond Street Baptist Church, Webster, KY 1973-1974; Pastor Anastasia Baptist Church St. Augustine, FL 1974-1979; Pastor Azalea Baptist Church St. Petersburg, FL 1979-1987; Pastor College Ave. Baptist Church, Lenoir, NC 1987-1993; Pastor Church of the Master UCC, Hickory, NC 2004-

TYCHKIN, IGOR A.
Ord. 1994

TYNDALL, ALLEN JR.
Ord. 1982

VALI, HENRY P.
Ord. 1978

VANDERBURG, WILLIAM A. JR.
Ord. 1981

VAUGHAN, THOMAS RONALD
b. 12-10-45 Clarksville, VA. AA Freed-Hardeman College 1967; BA Harding College 1968; M. Div. Duke Div. Sch. 1971; D. Min Faith Evangelical Lutheran Sem. 1993; MA Duke Univ. 1974. Ord. by ENCA 1971. Pastor New Hope-Youngsville Charge 1969 - 1972; Pastor Liberty-Smithwood Charge 1972-1974; Pastor Faith UCC, Brookford, NC 1991-1996; Interim Pastorate Emanuel UCC, Lincolnton, NC. Stated Supply Bethel UCC, Hickory, NC, Salem UCC Lincolnton, NC, Memorial UCC Maiden, NC, Dual Standing with PCUSA.

VENABLE, JOSEPH W.
Ord. 1998

VILLAREAL, ANTONIO
Ord. 1979

WALKER, EDDIE
Ord. 1975

WALKER, JAMES C.
(Deceased)

WALLACE, EDGAR

WALSER, LAWRENCE ODELL, III
b. 6-13-44 Winfield, KS. BA Catawba College 1966; M. Div. Lancaster Theo Sem. 1981. Ord. by Shenandoah Assoc, Central Atlantic Conf,. Pastor Timberville Charge UCC, Timberville, VA 1981-1982; Pastor Salem UCC, Lancaster, PA 1982-1996; Pastor Holland Christian Church UCC 1996-2005. Assoc. Conf. Min, WNCA 2005 -

WARD, HOWARD E.
Ord. 1972

WARMATH, JERRY S.
b. 12-28-37 Louisville, KY BA Baylor Univ. 1959; BD Southern Baptist Theo Sem. 1962; Ph.D Southern Baptist Theo Sem. 1967. Ord. 1960; Attained UCC Standing in WNCA 2004; Senior Min. Pulaski Heights Baptist Church, Little Rock, AR 1972-1982; Senior Minister Peter's Creek Baptist Church, Pittsburgh, PA 1983-1988; Senior Minister First Baptist Church, Pendleton, SC 1988-1995. Assoc. Pastor Pilgrim Cong. UCC, Charlotte, NC 2004-2005.

WELCH, MALCHUS V.
Ord. 1947

WELLER, NELSON ALBERT LOUIS
b. 1-10-30 Philadelphia, PA BS Ursinus College 1951; BD Lancaster Theo Sem. 1954; M. Div. Lancaster Theo Sem. 1974; STM Lutheran Sem. of Philadelphia 1969; Ph.D

Union Institute and Univ. 2003; Ord. by Philadelphia Synod E and R 1954; Pastor Jefferson Charge (Dayton, OH) 1954-57; Pastor St. James UCC, Limerick, PA 1957-1976; Pastor First UCC, Winston-Salem,NC 1976-1992. Supply Pastor Elk Spur UCC, Fancy Gap, VA; Pastor Emeritus First UCC Winston-Salem NC.

WEPNER, ANNE ABERNETHY
b. 8-1-56 Newton, NC. BA Davidson College 1978; M. Div. Univ of Dubuque Theo Sem. 1980; MA Aquinas Institute of Theology 1981; D. Min. Chicago Theo Sem. 1987; Ord. by WNCA 1981; Co-Pastor Cong UCC, Litchfield, MI 1981-1985; Co-Pastor Salem UCC, Albion, MI 1981-1985; Co-Pastor Cong UCC Berwyn, IL 1987-1991; Pastoral Counselor The Psychotherapy Institute 1988-1991; Pastor Bethel UCC, Hickory, NC and Salem UCC, Lincolnton,NC.

WEPNER, TIMOTHY JOHN
b. 10-28-53 Ripon, WI. BA Ripon College 1976; M. Div. Univ. of Dubuque Theo Sem. 1980; MA Aquinas Institute of Theology 1980. Ord. by NE Association, Wisconsin Conf 1981. Co-Pastor Cong. UCC, Berwyn, IL 1988-1991; Co-Pastor Cong. UCC Litchfield, MI 1981- 85; Co-Pastor Salem UCC Albion, MI 1981-1985; Chaplain Oakton Pavillian, Des Plaines, IL 1986-1989. Supply Pastor Memorial UCC, Maiden, NC.

WEST, JOSEPH
Ord. 1959

WHITENER, STERLING HEGNAUER
b. 6-27-21 Kling, Jianxi, China. BA Catawba College 1942; BD/M.Div Yale Div. Sch. 1945; STM/D. Min Yale Div. Sch. 1952; MA Yale Univ. 1946; MSW UNC-Chapel Hill 1965. Ord. by Southern Synod E and R Church 1946. Missionary in China and Hong Kong Board of International Missions 1945-1967; Special Term Missionary in Taiwan United Church Board for World Ministries 1984-1986. Assoc. Prof of Social Work Catawba/Livingstone Colleges 1967-1971; Professor of Social Work Livingstone College 1971-1987. Recipient of the degee of Dr. of Divinity by Catawba College, the O.B. Michael Alumni Award by Catawba College, the Exemplary Life Service Award by Catawba College, and tbe Outstanding Teacher Award by Livingstone College.

WHITLEY, JAMES WILLIAM
b. 12-24-54 Wilson, NC BA Campbell Univ. 1977; M. Div. Southeastern Bapt. Theo Sem. 1981; Ord. by ENCA 1982.

WICKER, LESLIE C.
b. 6-10-43 Sanford, NC BA Greensboro College 1965; M. Div. Duke Div. Sch 1968; Pb.D UNC-Greensboro 1977. Ord. by WNCA 1968. Senior Pastor Trinity UCC, Conover, NC 1977-1996; Senior Pastor Naples UCC, Naples, FL 1996-2002; Senior Pastor United Church of Christ, Delavan WI., 2002-2004; Senior Pastor First Cong. Church UCC of Naples, FL 2004 -

WIKE, MELISSA HENDRICKS
b. 1-23-66. Newton, NC. Appalachian State U. 1984-85; BA Lenoir Rhyne College 1988; M. Div. Duke Div. Sch. 1991. Ord. by WNCA 1991. Dir. of Christian Ed Corinth UCC, Hickory, NC 1990-1992; Pastor Bethany UCC, Claremont, NC 1993-1996; Youth Min First Pres., Newton, NC 1996-1998; Min. of Music St. Matthew's UCC, Maiden, NC 1998-2001; Pastor St. Matthew's UCC, Maiden, NC 2002-2004.

WILBURN, MICHAEL L.
Ord. 1979

WILLETT, BILLY JOE
b. 7-5-37 Lee County, NC BA Piedmont College 1960; M. Div. Southeastern Baptist Theo Sem. 1964. ord. 1961. Pastor Seagrove CC, Seagrove, NC 1960-1961; Pastor New Hope Christian, Louisburg, NC 1961-1963; Hank's Cbapel UCC, Pittsboro, NC 1963-1974; Pastor Bethlehem Christian UCC, Suffolk, VA 1974-1984; Minister First E and R UCC, Asheboro, NC 1985-1999; Executive Dir. Black Lake Retreat Center, Asheboro, NC 1991-1999. Int. Pastorates Seagrove UCC, Seagrove, NC and Liberty UCC.

WILLIAMS, DAVID
b. 9-21-41 Johnston, SC. BA LaSalle College 1970; MSS Bryn College of Social Work 1975; M. Div. Shaw Div. Sch. 1979 Ord. 1989. Pastor Arches Grove UCC, Burlington, NC 1981-1988; First Cong, UCC. 1980-1988; Senior Pastor Shiloh UCC., Fayetteville, NC 1989-

WILLIAMS, JAMES

WILLIAMS, LARRY G.
b. 10-2- 47 Greensboro, NC BA Barton College 1976; M. Div. Lexington Theo Sem. 1981. Ord. by Christian Church (Disciples of Christ) 1981. Minister South Park Christian Church 1990-1991; Minister Belew's Creek/ Salem Chapel, UCC 1991-2003.

WILSON, SHELLY ANN
b. 2-28-56 Boone, NC BA Appalachian State Univ. 1976; MRE Southeastern Baptist Theo Sem. 1987; Th.M Duke Div. Sch. 1989; D. Min. Wesley Theo Sem. 1999. Wesley Foundation ASU, Boone, NC 1990-1993; Minister Sparta United Methodist Church, Sparta, NC 1993-1999; Pastor High Country UCC, Vilas, NC 2002 -

WISE, DOYCE F.
Ord. 1962

WISE, JOSEPH WILLIAM
b. 10-31-40 Landis, NC. BA Catawba College 1962; BD Lancaster Theo Sem. 1965. Ord. by WNCA 1965. Ass't Pastor Trinity UCC, Conover, NC 1965-1967; Pastor Hanover, PA 1967 -

WOFFORD, PHYLLIS
(Deceased)

WOMACK, STEVE

YARBOROUGH, CHARLES R.
Ord. 1966

YEARICK, HOMER FRAZIER
b. 5-8-20 Howard (Centre County) PA. BA Catawba College 1940; BD Lancaster Theo Sem. 1943; MSW UNC-Chapel Hill, NC 1972; Other Grad. Studies Duke Univ. Ord. by W Susquehanna Classis 1943. Chaplain USN 1943-1946; Pastor Schlatter Memorial E and R., Winston-Salem, NC 1946-1948; Pastor New Berlin Charge, PA; Pastor Mt. Hope E and R, Whitsett, NC. 1949-1953; Missionary to Japan 1953-1958; Organizing Pastor St. Peter's E and R Church, West Lawn, PA 1959-1960; Pastor Trinity UCC, Saxton, PA 1960-1963; Pastor St. Paul's UCC, Lexington, NC 1963-1966. (Deceased 2007)

YEARICK, KEN
Ord. 1972

YOCUM, MARIA ELISE
b. 7-12-71 York, Pa. BA Catawba College 1993; M. Div. Union Theological Sem. (Richmond, VA) 2000; STM Yale Univ. 2005. Ord. by WNCA 2001. Assoc Pastor Intern Second Reformed UCC, Lexington, NC 1999; Pastor Bethel UCC, Hickory, NC 2001-2003; Int. Pastor Unifour Christian Fellowship, Newton, NC 2004.

YORK, MISTY LYNN POLSTON
b. 10-12-73 Winston-Salem, NC BA Catawba College 1995; M. Div. Duke Div. Sch. 1998; CPE Robert Wood Johnson Univ. Hospital 2000; Ord. by WNCA 1998. Chaplain Odyssey Healthcare/Hospice 2000-2001; Chaplain Hospice of Charlotte, NC 2001-2002; Cbaplain/Bereavement Counselor Hospice of Cabarrus County, NC 2002 -

YOUNG, HERBERT J.
Ord. 1984

ZOPP, WILLIAM E.
Ord. 1967

CHAPTER VII

From Yesterday to Today and on to Tomorrow

History Is Important

There was a time when keeping accurate congregational records and recording historical events was a priority in the local church, but events seem to be moving so quickly in this highly technological society that people often do not see the value or need to maintain historical files. Ministers who served congregations related to the former Evangelical and Reformed Church were expected to keep accurate records of baptisms, weddings, funerals, confirmations, and the admission and dismissal of members. Many can remember the "big black book" that was always present on the minister's desk so that events could be recorded as they happened. Record keeping and documentaion of historical events is no less important today, and with the availability of the computer and digital cameras churches should easily be able to record their important place in history. Local churches continue to be encouraged to make sure their ministers keep good records, and where possible to appoint a church historian to keep a running history of the work and ministry of the congregation.

Each of the denominations that came together to form the United Church of Christ had historical societies that not only encouraged local congregations to maintain good records but also provided archives where material could be stored for future reference. There were regional branches of these societies, as well as places such as libraries and colleges which encouraged the maintenance of historical materials. When the United Church of Christ came into being in 1957, the activities of the Evangelical and Reformed Historical Society or the Congregational Christian Historical Society were not curtailed. Each of these societies continues to function, and in addition to these organizations the new denomination established the Historical Council in 1975 to assist and support these two societies or any others that might have archives containing material specifically related to the historical journey of the United Church of Christ. The Historical Council has other responsibilities, such as seeing that a yearbook is published annually to update the roster of churches related to the denomination and the status of related institutions, as well as ministers with denominational standing. A central archives for the denomination is now located at the Church House of the United Church of Christ in Cleveland, Ohio.

The Historical Council is an advocate for the following institutions that care for various aspects of the history and heritage of United Church of Christ. At least annually an appeal is made for the financial support of these depositories. The addresses and persons to be contacted at each of the listed archives can be found on line.

Archives of the United Church of Christ

Located at Church House in Cleveland, the UCC Archives preserves the records of the church's national setting since 1957. All questions concerning parish and family records, the work of General Synod, and the history of the national setting of the UCC should be directed to the UCC Archives.

Evangelical and Reformed Historical Society

Located at Lancaster Theological Seminary in Pennsylvania, the society cultivates interest in the heritage of the Reformed Church in the United States (RCUS), the Evangelical Synod of North America, and the denomination founded in 1934 as a result of the merger of those two bodies, the Evangelical and Reformed Church. Lancaster Seminary also maintains the Reformed Church archives, plus a collection of records from the Evangelical and Reformed Church. The archives material for the Evangelical and Reformed Historical Society (Southern Chapter), formerly housed at the Catawba College Archives, is now housed at Lancaster Seminary. Extensive information is available at the seminary on churches in North Carolina that were part of the Evangelical and Reformed and Congregational Christian backgrounds.

Congregational Christian Historical Society and the Congregational Library

The society is located at the Congregational Library and Archives in Boston. The library and archives are administered by the American Congregational Association and was founded in 1853 "for the purpose of establishing and perpetuating a library of religious history and literature of New England." The records of the General Council of the Congregational Christian Churches are maintained there. Formed in 1853 with the gift of fifty-six books from its owners' personal collections, the Congregational Library now holds 225,000 items documenting the history of one of the nation's oldest and most influential religious traditions.

Evangelical Synod Archives

The Archives at Eden Theological Seminary collects, preserves, and makes available the historical records and manuscripts related to Eden Theological Seminary and the Evangelical Synod of North America, a predecessor denomination of the Evangelical and Reformed Church and the United Church of Christ. Also held at the Archives at Eden Theological Seminary are the Deaconess Archives, which cover the period from the society's founding in 1889 to the sale of Deaconess Hospital in 1997. The Archives has the records of many congregations with roots in the Evangelical Synod of North America, with emphasis on those in the St. Louis metropolitan area and other communities in Missouri and southern Illinois.

Elon University Archives

The Church History Collection at Elon Archives contains the archives of the Christian Church until 1965 when the denomination became part of the United Church of Christ. It also contains a great deal of material from the former Congregational Christian Churches in the Southern Conference and has recently begun to encourage all of the United Church of Christ congregations, institutions and agencies in the Southern Conference to deposit materials with them.

Amistad Research Center

The Amistad Research Center at Tulane University in New Orleans, Louisiana holds the records for the American Missionary Association as well as for the United Church Board of Home Missions offices that continued the work of the A. M. A.

Evangelical and Reformed Historical Society (Southern Chapter)

The Southern Chapter of the Evangelical and Reformed Historical Society can trace its roots to 1929 when by the authority of the Reformed Church Classis of North Carolina a historical society was formed. The decision was made to become part of the Evangelical and Reformed Historical Society around 1940, but there was no active Southern Chapter of the national society until 1958. Until 1958 the only organized historical work in the Southern Synod of the Evangelical and Reformed Church was carried out by a Historical Committee.

On November 30, 1958 a group of interested persons met at Catawba College and organized the Southern Chapter of the Evangelical and Reformed Church with Dr. Bruce A. Wentz elected president and a committee appointed to draft a constitution for the chapter. Interest in beginning such a chapter was sparked by a young seminary graduate, Rev. Frank W. Snider, who had specialized in Church History at Lancaster Theological Seminary and was appointed in 1955 to serve as the Southern Synod historian. Dr. David Dunn, Professor of Church History at Lancaster Theological Seminary and at that time President of the Evangelical and Reformed Historical Society, and Dr. Charles Spotts, a professor at Franklin and Marshall College and at the time Secretary of the Evangelical and Reformed. Historical Society played a role in helping to organize this Southern Chapter.

Since being organized in 1958 the Southern Chapter of the Evangelical and Reformed Historical Society has had many notable achievements, including assisting with the research and distribution of the book ***A Story of the Southern Synod***, edited by Dr. Banks J. Peeler in 1968. Rev. Frank W. Snider was Chairman of the Board of Editors for this publication. Since 1975, which was the 250th anniversary of the first communion in the German Reformed Church in America at

Falkner Swamp, Pennsylvania, the Society has organized historical bus tours to points of significance in the United Church of Christ. These tours have generally been conducted in the fall to coincide with the national meeting of the Evangelical. and Reformed Historical Society.

Prior to 1977 archival work for the Southern Chapter was largely carried out by volunteers with some guidance from the Catawba College Library staff, since the material was stored at the Catawba College Library. In 1977 Mrs. Jacquelyn Sims, a member of the library staff, was employed to serve the society on a part-time basis. This greatly improved the amount of material collected, recorded, and filed. The Society has hosted the meetings of the national Evangelical and Reformed Historical Society on at least two occasions, and the Historical Council of the United Church of Christ in 1989. The society sponsored a Heritage Festival at Catawba College, with Dr. Robert Moss, then President of the United Church of Christ, as guest speaker.

The Southern Chapter has been instrumental in securing at least two historical markers along the highways designating historical Reformed Churches, Pilgrim in Lexington, N.C. and New Gilead in Concord, NC.

Individuals and churches are encouraged to join the Southern Chapter of the Evangelical and Reformed Historical Society and to participate in its activities. Churches are urged to keep good records, send church publications such as year-end reports or anniversary celebrations to the appropriate archives, and are especially encouraged to appoint an historian to keep a running history of congregational activities and important records related to baptisms, confirmations and weddings. The officers of the Historical Society are available to help local churches in whatever way they can.

Presidents of the Southern Chapter of the Society

Dr. Bruce A. Wentz	**1958-**
Mr. Frank Clapp	
Rev. Frank Bostian	
Rev. Banks Shepherd	**1977-**
Rev. Larry Bolick	**2002-**
Mrs. Lois Long	**2008-**

Important Addresses

United Church of Christ
700 Prospect Avenue East
Cleveland, Ohio 44115-1100

Conference Office Burlington, NC, purchased 2007

Southern Conference of the
United Church of Christ
252 -B West Fifth Street
Burlington, NC 27215

Western North Carolina Association Office Constructed 1956

Western North Carolina Association of the
Southern Conference, UCC
204 Lantz Avenue
Salisbury, NC 28145

The Executive Committee of the Southern Chapter of the Evangelical and Reformed Historical Society pays tribute to the late **Rev. Frank W. Snider** whose interest, skills and enthusiasm helped keep the flame of interest in church history alive in the Southern Synod and Southern Conference. He inspired and helped edit the book **A Story of the Southern Synod.** He also organized bus tours to historical sites around the United States. His work formed the foundation and interest for the completion of the present volume, **Churches Related.**

God
is still
speaking,
UNITED CHURCH
OF CHRIST

CHAPTER VIII

From Events to Record Keeping

Every local church should try to keep good records to pass along to future generations and to help evaluate the work and ministry of the congregation. The main person responsible for keeping records is the minister, who should regularly record baptisms, funerals, weddings, reception of new members, and a variety of other activities. Many congregations ask the minister to make regular monthly reports to the official board, so they are able to monitor growth and help with creative planning to respond to the needs of members as well as the wider community. The next person in line for keeping records up to date would be the secretary of the official board. If the congregation has a secretary to assist the minister, one of their assigned responsibilities should be to keep a file of historical events and printed materials. One of the best and simplest ways of maintaining historical materials is to file a copy of the Sunday bulletin, church newsletters, and annual reports in notebooks as they are printed.

Historical files help measure the activity of a community of faith and help a congregation evaluate how effective they have been in their mission. Historical materials provide information for the celebration of anniversaries to help renew commitment to the work of the church and should become the basis for a written history of the congregation at various milestones along the way.

The best way for a church to maintain a useable historical file is to appoint an **Historian or Archivist.** This position should be recognized by the governing body of the local church with official status in the church structure and a small operating expense account in the church budget for preserving and filing important records. As custodian of the church records this person should be asked from time to time to make a report of their activities. In larger congregations there may be an **Historical Committee.**

Guidelines for Local Church Historians

Local church historians should be the custodians of former church records and the collector of current materials. This is an extremely important position in the life of an active and growing congregation. Some guidelines are offered to help make this a challenging and rewarding experience, a responsibility to be enjoyed because it is so vital in painting a picture of how well your congregation is living out the gospel.

Responsibilities of a Church Historian

1. Be sure that the non-current records or previously collected materials are kept in good order and properly filed to prolong their life and make them accessible for appropriate use. Preserving important documents in plastic sleeves will keep them from being damaged by handling.

2. Keep closely in touch with persons in the congregation who create records: the minister, secretaries of boards and organizations, and the church secretary. Encourage these persons to keep good records that can be passed along to you for filing and safe keeping.

3. Be sure there is a safe, clean, dry place where items can be filed and stored. Place items in their proper location on a regular basis, accurately filed so they can be readily available for reference. Periodically display materials that will help the congregation relive meaningful events.

4. Encourage the entire congregation to be aware of the importance of keeping historical materials and of celebrating historical events such as anniversaries. Remind them of the importance of recording activities and programs in ways that will bring them to memory. Try to have an article in the congregation's Annual Report.

5. Periodically share important items from the congregation with the appropriate archives of the United Church of Christ where they can be permanently stored for sharing with the larger church family. Encourage the church and individuals in the congregation to join the local and national chapters of the Historical Society.

What local church materials should be collected and filed?

- Annual Reports
- Bulletins....both regular Sunday bulletins and special programs
- Newsletters
- Charter and Incorporation Documents - all legal documents should be filed in a location such as a bank safety deposit box, with copies kept at the church.
- Legal and Business Records - deeds, insurance policies, property and structural drawings, personnel records.
- Church Records: baptisms, confirmations, marriages, deaths, communicants, directories, transfers of persons in and out of the congregation.
- Constitution and By-Laws
- Financial Records
- Minutes - official board, auxiliary organizations, special committees
- Denominational Reports: At the end of each year ministers/congregations are asked to fill out statistical reports which are used to produce a year book which is then made available to interested churches and individuals at a minimal cost.

How to File and Preserve Material:

Most of the material for local church records can be kept in file folders in a filing cabinet, but there are some items such as important newspaper clippings that need to be preserved in an acid-free environment. Newspaper clippings can be photocopied on acid free paper for long term preservation or preserved in plastic sleeves.

Be sure to identify photographs on the back with a soft pencil or by placing a pre-written adhesive paper on the back. Persons think they can remember who is in a picture for future use, but it only takes a few years for people to change in appearance, so immediate identification is important.

Keeping a scrapbook is fun and important, but should be done in such a way that contents can be displayed and shared. Size is critical in preparing a scrapbook to be passed around. Scrapbooks are not long-term preservation items, but are useful in relating the activities of a congregation to new members and friends.

Acid-free supplies for filing can be found in catalogs from the following:

University Products, Inc.
515 Main Street
P.O. Box 101
Holyoke, MA 01041

Gaylord Brothers
P.O. Box 4901
Syracuse, NY 13221-4901
1-800-634-6307

Where the Church Historian Can Look for Further Help:

Any of the archives related to the United Church of Christ, listed at another location in this publication, are always ready to help a local church historian and are ready to accept materials that the historian wishes to send on for long term preservation and use by the wider church. An easy-to-use manual has been prepared by the Pennsylvania Historical and Museum Commission and can be quite helpful to Local Church Historians/Archivists. The title of the publication is "Organizing Archival Records: A Practical Method of Arrangement and Description for Small Archives." It can be ordered for a small fee from the Pennsylvania Historical and Museum Commission, P. O Box 11466, Harrisburg, PA. 17108-1466.

CONCLUSION

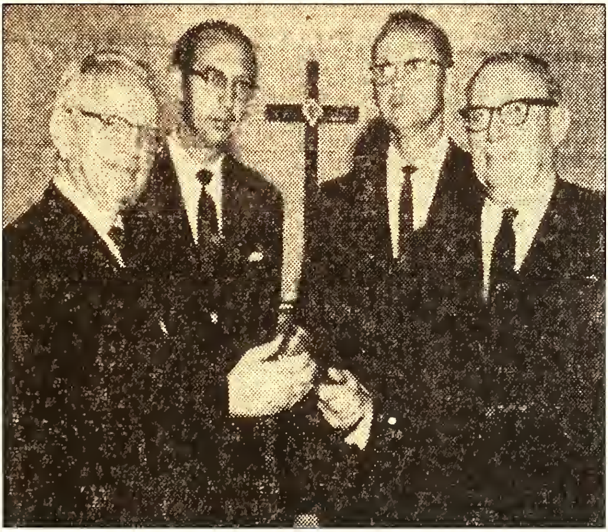
From Old Challenges to New Opportunities

This conclusion reflects the perspective of the authors.

The United Church of Christ in general, and more specifically the Southern Conference of the United Church of Christ, has faced some significant challenges over the past forty years. In the beginning there was the challenge of bringing together three very different organizations, the Evangelical and Reformed Southern Synod, the Southern Convention of the Congregational Christian Churches, and the Convention of the South of Congregational Christian Churches. These three denominational judicatories not only had different organizational structures, but also very different cultural backgrounds. In the case of the Convention of the South the churches were primarily black congregations. In the past when churches or judicatories of churches merged, they usually had a lot in common, but about the only thing these three groups had in common was the burning desire to make a clearer witness to a more inclusive Christianity. The merger that formed the United Church of Christ on the national level took place in 1957, but it required ten years before the Southern Conference and then the Western North Carolina Association of the Southern Conference could struggle through all of the necessary steps to form a workable organizational structure. This was not an easy task, and it has continued to be a challenge to motivate individuals and churches to accept the responsibilities of forming an organization that functions in meaningful ways. It certainly would have been easier had the United Church of Christ organized with a hierarchical form of government instead of a covenantal one.

Every effort was made when the organizations were formed to make sure leadership positions were filled by persons representing each of the former church bodies, and what a wonderful thing it has been that over the past forty years these historical differences have had little to do with who is elected or chosen for various leadership positions.

Other challenges besides the struggle to form a meaningful, workable organization had to be faced by this new venture. With nearly one-fourth of the churches being predominantly black congregations, and the Western North Carolina Association of the



The organization of the Western North Carolina Association of the United Church of Christ of the Southern Conference took place at Catawba College, Salisbury, NC in October of 1967. Dr. Banks J. Peeler presided over the organizational meeting and then handed the gavel over to the first president of the new organization, Rev. Marlin T. Schaeffer. The Rev. Daniel W. Jones (back left) was elected secretary, and Rev. Edwin M. Alcorn of Trinity UCC in Conover, NC represented the ministers of the area. Rev. Alcorn was later elected to serve as Associate Conference Minister of the Western Association.

Southern Conference coming into being during the late 1960s, it goes without saying that it was necessary to deal realistically and creatively with racial issues. Through organized women's and men's work, as well as summer camps for young people, racial barriers began to fade and the church in Southern Conference/Western North Carolina Association became more of a homogeneous functioning group than at almost any other place in the United Church of Christ. Church members began to look forward to going to meetings and serving on committees with people different from themselves. Lasting friendships have been formed and the church has taken on a healthy character where persons are now seen for who they truly are, children of God. They worship, discuss issues, sing and fellowship together, truly appreciating what each brings to the table.

An issue even more difficult than race in the formation of this new relationship was theology. In the early days of the Southern Conference/Western North Carolina Association concerns were raised that this new denomination which was trying to find its role in a changing world was not following biblical mandates as closely as it should. It was out of this climate that a group known as the Biblical Witness Fellowship was organized. This group became strong enough nationally and influential enough to employ an Executive Director who was responsible for interpreting their concerns to the church and encouraging others to join them in their efforts. The first Executive Director of this group came out of the Western North Carolina Association of the Southern Conference in the person of Rev. Gerald Sanders. As with the race issue, this group, which urged the church to take a closer look at the scriptures as it shaped its witness and mission, precipitated some helpful discussion. There were some churches however, that became so involved in this movement that they felt they could no longer be associated with the United Church and chose to leave the fellowship.

Still another complex issue with which the church has had to deal, especially in the conservative south, is human sexuality. As the United Church of Christ grew on the national level, a concern was voiced that churches should be "open and affirming," meaning that they should not only be open to persons of different sexual orientations, but that they should affirm those persons as Christian brothers and sisters. This emerging approach caused many to examine their beliefs about marriage and their thinking about their relationships with those who did not hold the same beliefs about sexuality as they did. Again a group was formed and referred to themselves as "faithful and welcoming" and organized to the point that congregations voted to take on the designation of "Faithful and Welcoming." Some congregations became so involved in this issue, and it caused them so much anxiety that they voted to discontinue their membership in the United Church of Christ, the denomination with which they had had an historical and covenantal relationship. Many individuals and churches who organized under the "Faithful and Welcoming" banner chose not only to stay in the fellowship but urged all churches to do so. Dialogue has been kept open within the fellowship, embracing the diversity of the United Church of Christ.

A phenomenon which has occurred recently is churches changing their names to reflect more clearly to the community their historical roots and beliefs. Soon after the United Church of Christ came into being, churches dropped the name of their former denomination and took United Church of Christ as part of their name. Now some of these same churches have returned to former name designations, even though they have remained in the fellowship. This can be seen in this history where a church may be listed as First United Church of Christ, but may now go by the name First Reformed UCC or First Christian UCC, for example.

The United Church of Christ continues to be on a journey of becoming, and still faces some difficult struggles as well as some exciting opportunities. When the United Church of Christ was first conceived and then became a reality, it proclaimed itself as a "United and Uniting Church," stating boldly the prayer of Jesus Christ, "that they may all be one." While this certainly remains a worthwhile goal, it is more realistic to see unity and covenant as keeping people at the table. It is important to help people understand that our unity is in Christ, and that while we may have differences, we must stay at the table to seek the truth together. Our opportunity is to seek a "new Pentecost" where the church is spirit-filled in its search for new ways to say to the world that individuals and churches may be at different points along the way in their understanding of what Christ said and meant, but Christians are united in the effort to live out and proclaim Christ's love. Christians may have different cultural and theological backgrounds and different interpretations of scripture, but there is one Christ and one table around which all are to gather to seek the truth and bring people into fellowship with God and each other. This must be worked at within the covenantal relationship and through strong denominational judicatories, not by individuals or churches going their separate ways.

In practical terms one opportunity the United Church of Christ has in the Western North Carolina Association of the Southern Conference, as well as in the whole denomination, is to begin to emphasize the positive instead of the negative, oneness instead of individuality. Imagine the strength and the voice that could be proclaimed if, instead of confusing the wider community by returning to where the church has been, all those churches related to the United Church of Christ would call themselves members of the United Church of Christ.

Perhaps the greatest opportunity the church has now, and will have for some time, is to help people understand what it means or can mean to be "in covenant." **Churches Related** in covenant know that it is not necessary for us to think alike, act alike, look alike, or worship alike to be in the same denomination or support meaningful, life-renewing causes. **Churches Related** in covenant value not only the relationship they have with one another, but the relationship they have with their expanded ministries through institutions and special services. **Churches Related** in covenant know there is one God and one Christ, and that Christians are bound in love to one another through the one Christ who set forth the great commission that we should go into all the world and teach people to live as he taught.

REFERENCES

Much reference material was used in compiling this forty-year history, but it seems appropriate to mention the following in order to be of help to persons who may seek additional information.

Minutes and Yearbooks of the Southern Conference of the United Church of Christ and the Western North Carolina Association from 1965-2005

Yearbooks of the United Church of Christ from 1965-2006

Archives of Catawba College and Elon University

Material prepared by Dr. Richard Berg of Lancaster Theological Seminary related to local church historians

Realizing a Dream, Pursuing a Vision, United Church Homes and Services, 2002

Elon Homes for Children, A Centennial History 1907-2007

Nazareth Orphan's Home, 1956

A College of Our Own, Catawba College 2002

Elon College, Its History and Traditions, 1982

History and Program of the United Church of Christ, 1974

A History of the Christian Church in the South, Stokes and Scott, 1973

A History of Black Congregational Christian Churches of the South, Stanley, 1978

A Story of the Southern Synod, Peeler, 1968

The American Church, edited by Ferm, 1953

ACKNOWLEDGEMENTS

The following persons are recognized for their contributions to this forty-year history. There are many who are not mentioned by name without whom this volume would not have been possible, and to them heartfelt thanks is extended.

Dr. Donald P. Flick and Dr. Thomas R. Hamilton—Authors and Compilers

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Mr. William O. Richard, Computer Consultant

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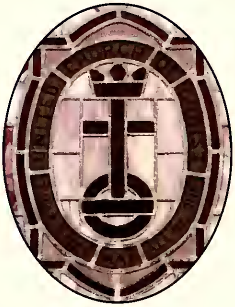
Jacquelyn Sims, Head of Information Services at Catawba College and Katie Nash, Archivist and Special Collections Librarian at Elon University—supplying needed material

Members of local congregations who willingly supplied information related to the history of their churches

SUPPLEMENT

CHURCHES RELATED



Forty Year History
of
CHURCHES and RELATED MINISTRIES

1965-2005

UNITED CHURCH OF CHRIST
Western North Carolina Association

Community United Church of Christ

814 Dixie Trail, Raleigh, NC 27607
Membership: 267

Community Church is a merger of two congregations, First Evangelical and Reformed Church and The United Church of Raleigh, NC. The merger took place in 1969. The United Church, formerly First Christian Church, organized in 1881, sold its downtown building and moved to 814 Dixie Trail, where the E and R congregation had a relatively new building. The building, which the Board of National Missions of the E and R Church helped to finance, was constructed in 1956 and is the home of this growing congregation.

Community United Church of Christ officially came into being in 1969, but has an historical journey that dates back to 1881. The church is a merger of The United Church of Raleigh and First Evangelical and Reformed Church of Raleigh. The United Church of Raleigh was located in the downtown section of the city and First E and R had a building at the corner of Wade Avenue and Dixie Trail.

The United Church of Raleigh was originally known as First Christian Church, organized in 1881. In 1931 when the Congregational and Christian Churches came together to form the denomination known as the Congregational Christian Churches this local congregation took on the name of The United Church of Raleigh. It was a congregation which very early met the challenge of integration head on, and in 1936 opened its doors to the blacks in the community. In 1964 the church helped found RICH Park, a housing project without racial barriers for low income families. Another accomplishment of this inner-city congregation was organizing the Institute of Religion, an integrated dinner and lecture series which brought to the city such notables as Eleanor Roosevelt, Hubert Humphrey, Martin Luther King, Jr. and Reinhold Niebuhr.

First Evangelical and Reformed Church was organized in 1954 under the guidance of the Board of National Missions of the denomination with Rev. G. Harold Myers as the organizing pastor. The group first met in the Fred Olds School building on Dixie Trail and then on May 20, 1956 dedicated a first unit church building. During the first ten years of its life the church received 206 persons into membership, but during the mid-1960s it began to decline in membership and was ready for the merger with The United Church of Raleigh. The name Community Church was chosen as the official name of the merged congregation. Since the Southern Conference of the United Church of Christ had come into being in 1967, the church took on the name of Community United Church of Christ.

Community Church takes pride in its history of community involvement and its "courage in controversy, deep concern for humanity, leadership in public issues, spiritual depth and joy, and warmth and friendship for the newcomer and stranger."

This congregation, while providing traditional services of worship and church school on a regular basis, steps out to provide new forms of challenging people to grow in the faith. They worship with Taize Services each Sunday at 9:00 a. m. This is a half-hour of prayers, songs, and quiet reflection. Many of the sermons at the regular service of worship are dialogue sermons on controversial subjects to help persons deal with the pressures of the day and grow in faith. They end most of their times together with the song, "Go Now in Peace", which they believe describes the life and mission of Community United Church of Christ.

Pastoral Leadership Since 1965

Rev. Collins Kilburn	**1960-1969**
Rev. John R. Lackey	**1970-1976**
Rev. Ann Calvin Rogers-Witte	**1978-1987**
Rev. Ann Calvin Rogers-Witte/ Rev. Dave Barber	**1987-1996**
Rev. Dave Barber	**1996-2000**
Rev. Carol Ripley-Moffitt, Interim	**2000-2001**
Rev. Steve Halstead	**2002-**

Union Grove Christian Church, UCC

3985 Old NC Highway, Asheboro, NC 27205
Membership: 70

This congregation was organized as Union Grove Christian Church in 1866. The date of its first building is indefinite but it is known that it was a two story building, later destroyed by fire. A second building

was constructed around 1893. It is the main section of the building still in use. In 1938 four class rooms were added, and in 1948 the interior of the sanctuary was remodeled, followed by brick veneering of the outside in 1952. A fellowship hall was constructed in 1956 and a parsonage in 1966.

Union Grove Church, located nine miles southwest of Asheboro, was organized in September 22, 1866 with 31 charter members. The name Union Grove Christian Church was chosen for the church because "of the unity in love of the people and the beautiful grove where the church was situated." The deed for the property on which the church is located was made on February 8, 1868, and the first building was dedicated about the same year. This was a two story building with the second story being used by the Mason Lodge. This building burned and the congregation worshipped in an arbor for a period of time. A wood frame building, 32 feet wide and 48 feet long, was constructed in 1893. Four class rooms were added to the structure in 1938 and brick veneer was added in 1951-52, with dedication on May 4, 1952. A fellowship hall was constructed in 1956, and as part of the Centennial Celebration in 1966 a parsonage was constructed. The church has a cemetery on the property where many of the original charter members of the congregation and important community leaders are buried. Dr. Clyde L. Fields, who was pastor of this congregation during the major remodeling in 1952, became Superintendent of the Southern Convention of the Congregational Christian Churches in 1960.

For a short time, the congregation was in a two-church charge known as the Ramseur-Union Grove Parish. This two-church charge was served in its early days by Rev. Jimmy Norred who lived in the parsonage owned by Union Grove Church.

Union Grove Church has a rich heritage within the Congregational Christian Churches. Though the church has historical roots in the United Church of Christ the congregation voted in 2000 to withdraw from the denomination.

Pastoral Leadership Since 1965

Rev. Avery Brown	**1964-1966**
Rev. Lacy Presnell	**1966-**
Rev. Jimmy Norred	**1966-1972**
Rev. William Everhart	**1972-**
Rev. C.L.(Homer) Frye	**1972-1977**
Rev. Mack Welch	**1977-1994`**
Dr. Daniel Brown	**1994-1999**
Rev. Garry L. Reeder, Sr.	**2000-**

errata addendum
for Churches Related

p. 8 Pictured here are the people coming together in a joint meeting at "Congregational Church" in 1967 (not Peace Church).

p. 26 Rev. Jack Crater (not Carter).

p. 30 The Black Lake Retreat Center is 305 acres (not 160 acres).

p. 31 In 1967 the Rev. Lacy M. Presnell (not Presness) began his pastorate at Pleasant Cross Church.

p. 40 The Zip Code for Mt. Bethel Church is 28605.

p. 45 Sentence should read: These German Reformed people have had many struggles over their 250 years concerning social and world issues.

p. 63 The Rev. Clarence L. Stumb was pastor of St. Matthew's Church, Charlotte 1972-1979

p. 64 Julia O'Brian should be listed as Dr. Julia O'Brian.

p. 82 Line 2, replace Old with present.

p. 86 The Rev. Bryant (Bryn) Smallwood-Garcia should also be listed among the persons Entering Fulltime Christian Service.

p. 91 "...Pleasant Ridge... was pleased to become part of the United Church of Christ in 1967 (not 1957).

p. 102 Rev. Nancy L. Peebles (not Peeples) was minister of Christian Education at Corinth Church, Hickory in 1985.

p. 128 The Rev. George K. Ludwig was pastor of Mt. Tabor Church from 1961-1966 (not 1967).

p. 161 The correct date of withdrawal should be 1999.

p. 165 The correct designation should be "Natonal Historical Registry", not Historical Registry.

p. 170 "A History of Ursinus United Church of Christ" was compiled by Mr. Geitner (not Gietner) Simmons.

p. 172 The date of organization of First Church, Salisbury was 1896 (not 1869).

p. 191 Correct spelling is Dr. Julia Myers-O'Brian. She is Professor of Old Testament at The Lancaster Theological Seminary.

p. 198 , and the church was named "The Congregational Church of Christ of Tryon, N C"

p. 275 Add the name **BROWN, MARTHA SWINDELL**
b. 7-26-68 Craven, NC BSW East Carolina U 1989; M. Div. Texas Christian U 1997; ord. by First Cong. UCC Ft. Worth TX 2003 Clin. Chapl. J. Iverson Riddle Morganton, NC 2004-2005; Staff Chap Mission Hospital Asheville, NC 2005-2006; Staff Chap Pitt County Mem. Hospital 2006- Board Certified Chaplain Association Professional Chaplains.

p. 277 Add the name and data for **FLOYD, EMMETT OWEN**
b. 3-21-28 Griffin, Ga. BA Mercer U. 1948; M. Div. Southern Bapt. Theo. Seminary 1951; S.T.D. San Francisco Theo. Seminary 1973. Ord. by First Baptist Church, Covington, Ga. 1948. Rear Admiral US Navy Chaplain (retired). Pastor Congregational UCC, Greensboro, NC 1967-1980. Conference Minister-Southeast Conference UCC 1980-1988. Deputy Chief of Chaplains for Reserves 1980-1984. Pres. of UCBWM; Interim Pastor Mt. Auburn; Brick, Whitsett; St. John's, Burlington; Beverly Hills, Burlington et.al.

p. 281 Add for **NORRED, JIMMY J.**
Pastor Antioch UCC, Roanoke, Ala. and Forest Home UCC, Roanoke, Ala. 1962-63. Interim Pastor New Gilead, Concord, and Mt. Tabor, Lexington. Pastor Emeritus Paul's Chapel, Lexington, NC.

Dr. Donald Flick and Dr. Thomas Hamilton

Churches Related was authored and compiled by Dr. Donald P. Flick and Dr. Thomas R. Hamilton. Both of these ministers served within the Southern Conference of the United Church of Christ and have staff experience beyond serving local churches. The Editorial and Consulting Committee included: Rev. Larry Bolick, Chair, Rev. Harold W. Holste, Rev. Banks D. Shepherd, Eulene F. Shepherd, Treasurer, and Jacquelyn Sims, Librarian.

Those who helped prepare the book for distribution

This book is a Coffee Table Edition (8½ by 11½) beautifully bound in black with red letters. It includes color photographs of churches, institutions and special ministries related to the United Church of Christ in the Western Association of the Southern Conference. It is a book that United Church of Christ members will be proud to own and be pleased to share with their friends.

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From Tryon, NC in the west to Burlington, NC in the eastern Piedmont, congregations tell their stories of mutual covenantal relationships. Their traditions are those of two denominations, the Evangelical and Reformed Church in the US and the Congregational Christian Churches, which were the result of mergers. This meant that four denominational streams came together to become the United Church of Christ in 1957. The authors of ***Churches Related*** trace the changes that have taken place and the persons who guided those transitions from 1965 through 2005.

The churches whose histories appear in the book have covenantal relationships with Catawba College and Elon University, Elon Homes for Children and Nazareth Children's Home, United Church Homes and Services, Black Lake Conference and Retreat Center, Blowing Rock Conference Center and Johns River Valley Camp.

Churches Related was commissioned by the Evangelical and Reformed Historical Society-Southern Region, which more than forty years earlier commissioned ***A Story of Southern Synod. (Dr. Banks J. Peeler, ed.)***

Everyone is Welcome at the Table

Churches Related, a forty year history of ***churches and related ministries*** of the United Church of Christ, Western North Carolina Association, was published in the fall of 2008. As with most publications, a few changes needed to be made in the book, and two churches that should have been included were inadvertently omitted. This supplement is printed to correct mistakes in the text that have been called to the attention of the Editorial and Consulting Committee and to share a brief history of the omitted churches. While Community UCC of Raleigh, NC is not within the geographical bounds of Western NC Association of the UCC, it was a congregation of the former Southern Synod. The committee and the compiler/authors apologize for additional omissions or mistakes which may still be discovered.

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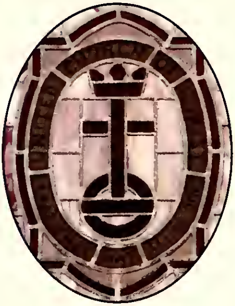

Forty Year History
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1965-2005

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